MISSIONARY HORIZONS

APRIL, 1958

A typical United Presbyterian Church—Wallace Memorial, Pittsburgh

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MISSIONARY HORIZONS

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TABLE OF CONTENTS
APRIL, 1958

THE CHANGING U. P. CHURCH

Order of Exercises on the Consummation of the Union (1858) 449
A Century of Worship—*Wallace N. Jamison* 451

HETEROGENEOUS BACKGROUND

A Changing Church with a Changeless Message—*William C. Latta* 455
A Centenary of Church Colleges—*Tim J. Campbell* 457
History of Theological Education—*Addison H. Leitch* 459
Progress in Pension Provision—*Russell C. Burkholder* 461
The Church and the Printed Page—*S. E. Irvine* 463

GROWTH OF INDIGENOUS CHURCH OVERSEAS

Egyptian Evangelical Church Today—*Tawfik Saleh* 465
The Church in the North Sudan—*Marguerite M. McClellan* 467
Bethel Evangelical Church—Ethiopia—*Isabel Blair* 469
What Befell Gurdaspur Presbytery?—*Leonard A. McCulloch* 471
Integration of Mission and Church—*J. Morgan McKelvey* 473

PROSPECTS WITH PRESBYTERIAN CHURCH U.S.A.

Special Committee on Consolidations—*Samuel C. Weir* 475
Worship Service for May—*Bertha C. Evans* 478
UNITED WE SERVE—In Christian Education—*Jane E. Thompson* and *Bernice W. Hutton* 480
Officers' Page—*Evlyn W. Fulton* 482
Lydia Matta, Overseas Guest—*E.L.M.* 483
Welcome to 1958 WGMS Convention—*Mrs. K. W. White, Mrs. G. P. Graham* 484
Historic Churches Hosts to Centennial Events—*Publicity Committee* 485

SPECIAL DEPARTMENTS

Thank Offering 490
Prayer Groups 491
The Teens 493
The Juniors 495
Mountain and Presbyterial Missions 497
Indian Missions 499
Foreign Missions 501
Negro Missions 503
Temperance and Social Education 504
Literature Department 505
Tributes 507
Directories of Missionaries 508

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ORDER OF EXERCISES

ON THE

Consummation of the Union

OF THE

ASSOCIATE AND ASSOCIATE REFORMED CHURCHES,

At the City Hall,

ON WEDNESDAY, MAY THE 26th, 1858

PRAYER, - - - - - - By Rev. J. T. Cooper, D. D.

Singing—100th Psalm, L. M.

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with mirth his praise forth tell,
Come ye before him and rejoice.
Know that the Lord is God indeed;
Without our aid he did us make:
We are his flock, he doth us feed,
And for his sheep he doth us take.

O enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud, and bless his name always,
For it is seemly so to do.
For why? the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

ADDRESS, - - - - By Rev. James Rodgers, D. D.

Singing—Psalm 147, 1–2.

Praise ye the Lord: for it is good
praise to our God to sing:
For it is pleasant, and to praise
It is a comely thing.

God doth build up Jerusalem;
and he it is alone
That the dispersed of Israel
doth gather into one.

ADDRESS, - - - - By Rev. J T. Pressly, D. D.

Singing—Psalm 133.

Behold how good a thing it is,
and how becoming well,
Together such as brethren are
in unity to dwell!
Like precious ointment on the head,
that down the beard did flow,
Even Aaron's beard, and to the skirts
did of his garments go.

As Hermon's dew, the dew that doth
On Sion's hills descend:
For there the blessing God commands,
Life that shall never end.

ADDRESS, - - - - - - - By Rev. J. P. Smart

Singing—Psalm 126.

When Sion's bondage God turn'd back,
as men that dream'd were we.
Then fill'd with laughter was our mouth,
our tongue with melody;
They 'mong the heathen said, The Lord
great things for them hath wrought.
The Lord hath done great things for us,
whence joy to us is brought.

As streams of water in the South,
Our bondage, Lord, recall.
Who sow in tears, a reaping time
of joy enjoy they shall.
That man who bearing precious seed,
in going forth doth mourn,
He doubtless, bringing back his sheaves,
rejoicing shall return.

ADDRESS, - - - - - - By Rev. James Prestley

Singing—Psalm 117.

O give ye praise unto the Lord,
all nations that be;
Likewise, ye people all, accord
his name to magnify.

For great to us-ward ever are
His loving-kindnesses.
His truth endures for evermore,
The Lord O do ye bless.

PRAYER, - - - - - - - By Rev. Wm. Davidson

Doxology—72d Psalm, 18–19.

Now blessed be the Lord our God,
the God of Israel.
For he alone doth wondrous works
in glory that excel.

And blessed be his glorious name
to all eternity:
The whole earth let his glory fill,
Amen, so let it be.

Benediction, - - By the Moderator, Rev. D. C M'Claren, D. D.

MAY 26, 1858

"Everything leading up to the supreme event partook of the dramatic. The two processions formed promptly at 10 A.M. Across the Allegheny River came the men of the Associate Reformed Church to the corner of Seventh and Smithfield Streets. There they were joined by the commissioners of the Associate Synod and two by two, as real soldiers of the Cross, they marched to Old City Hall. The historic auditorium was literally filled to overflowing. Dr. Joseph T. Cooper led in prayer. Then Dr. D. C. McLaren announced the verses of the one hundredth Psalm. 'These were sung by the vast assembly to the grand old tune of "Old Hundred" and such a sublime volume of praise never before filled the walls of any building in this city.'"

W. E. McCulloch in *THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA*

FROM MINUTES OF 1859 GENERAL ASSEMBLY

"Hearts and hands that had long been alienated have flowed together in love and manifold good works. Congregations and communities that for years were estranged from each other have been brought, in some instances, to become one happy family in a single, efficient, and useful pastoral charge; and, in numerous other instances, to become knit together in love, and to stand forth as if girded with a strength, and on a mission divine, to be labourers together with one another, and their common Saviour, in cause of truth and righteousness in the world, and for salvation to the ends of the earth. Already, in many a place, has there been glad occasion for the saying, 'Behold, how good and how pleasant it is for brethren to dwell together in unity. . . .'

"Then shall we be a blessing, and made a blessing indeed; and then shall this United Presbyterian Church be a light in the world—her people a holy and peculiar people, zealous of good works—her walls salvation—her gates praise. And the name of the city shall be Jehovah Shammah—*The Lord Is There.*"

THE CHANGE: Volumes could be written on the changes that have taken place since the day in 1858 described in the first quotation above. Words could be multiplied regarding the interplay of secular history and United Presbyterian history.

THE OPPORTUNITY: Now that we are about to commemorate the Union of 1858 by entering into a far wider union, we should be grateful for the "happy results" which were already evident in 1859, and pray that the prophetic words in the second quotation above will find even more abundant fulfillment in the new United Presbyterian Church.

E. L. M.

Missionary Horizons

Vol. LXXI April 1958 No. 8

THE CHANGING U. P. CHURCH

A CENTURY OF WORSHIP

WALLACE N. JAMISON

IT IS A well recognized fact that the Church is one of the most conservative of all social institutions, and United Presbyterians have always prided themselves on being among the most conservative branches of the Church. Particularly with respect to our faith and our worship we like to think that we keep substantially unchanged that which has been handed down from our fathers. Such change as does come is only accepted after long and careful consideration of Biblical teaching, past precedent, and traditional observances. It is only when we begin to dig extensively into the records of the past that we find just how far we as a denomination have come. In almost every area of our denominational life there have occurred marked changes. Indeed, if by some miracle a few of the ministers and elders who consummated the historic union of 1858 were to suddenly return to earth one hundred years later, there is little doubt that they would be horrified at the changes that have taken place in the denomination of which they were once a part. It is true that change has come slowly, but it has come nonetheless.

Most conspicuous, of course, is the change in the area of worship. At the time that the United Presbyterian Church was born, the worship of the United Presbyterians was characterized by simplicity and austerity. Congregational participation was at a minimum, and great emphasis was placed upon long sermons. True, the length of the service was often not much longer than it is today. The two and three hour services of pioneer days had already been abandoned in all but a few country churches. Yet in other regards there was much in common between the worship of one hundred years ago and the earliest Scottish church services in this country. Congregational singing, which private sources admit left much to be desired as far as quality is concerned, was restricted to the metrical version of the Psalms without the aid of any musical instrument except a tuning fork. The fact that the precentor, who "lined-out" the Psalm, was often unable to keep the congregation on the tune or even singing together never seemed a serious problem. After all, singing was not an aesthetic exercise but was solely for the glory of God. The music was strictly incidental to the meaning of the words. The important element in the singing was the intent and significance of what was being expressed and not the character of the music. Praise was an offering to God which each should offer personally. For this reason the use of choirs was a highly suspect practice, and only the most "liberal" congregations employed them. The tunes used in this singing were almost entirely of the solemn chorale type which had been brought over from the old country and handed on as traditional ever since.

Rev. Wallace N. Jamison, Ph.D., professor at New Brunswick Theological Seminary, New Brunswick, N. J., is the author of "The United Presbyterian Story," a new book written at the request of the Centennial Committee. It is available at the United Presbyterian Book Store.

MODERATORS OF THE UNITING CHURCHES IN 1858

Donald Campbell McLaren, Pittsburgh, Pa.
Moderator of General Synod of Associate Reformed Church of North America

Joseph Tate Cooper, Pittsburgh, Pa.
Moderator of Synod of Associate Church

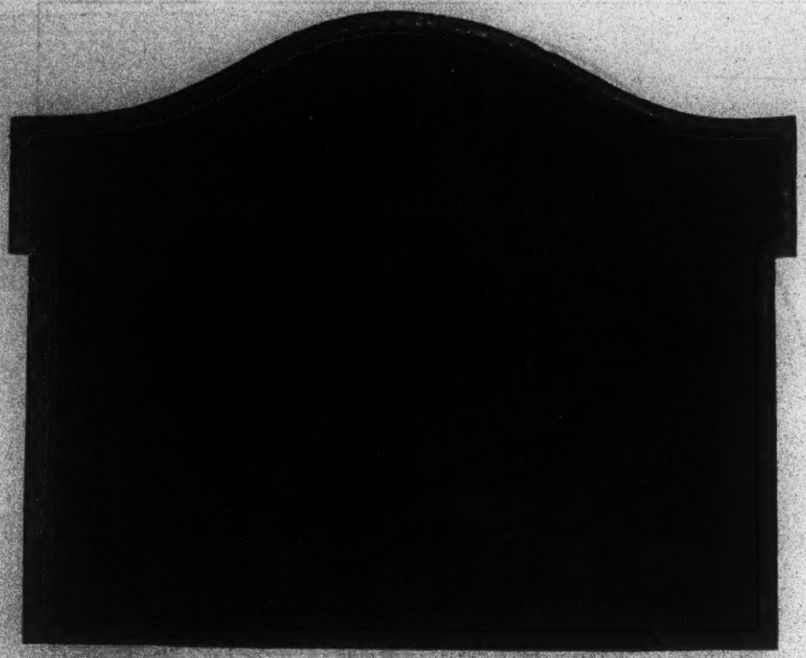
Church buildings in those early days were apt to be very plain by our standards and strictly utilitarian. As long as there were four walls and a roof which did not leak the amenities were satisfied. The solid pulpit and the equally solid pews were not designed to please the eyes, nor were they calculated to make worship comfortable. In fact there seemed to be an unwritten assumption that comfort and Christian worship are inimical to each other. Between the hard-backed pews and the heavy preaching there was little danger that many would "be at ease in Zion," at least as long as they were in church. In addition to the pulpit, a Communion table immediately in front of it, a pot-bellied stove, and the pews, few churches could boast of anything more. There were no stained-glass windows, no curtains, no candles, no crosses, pulpit gowns, fancy offering trays, baptismal fonts, or printed bulletins. Anyone rash enough to suggest to a United Presbyterian congregation in 1858 that any of the above items would be useful in a church would have been met with a storm of protest.

Even the preaching was different. The average congregation of today would find the sermons of yesteryear intolerably heavy. Almost no attempt was made to face current social or even personal problems. The whole service was conducted for the glory of God, and so everything was oriented toward Him. The sermons were for the most part doctrinal and aimed at teaching the believer about God and His designs for men. Ministers made no effort to popularize Calvinistic theology but assumed that a widespread knowledge of the Westminster Shorter Catechism would make the use of such terms as "justification," "sanctification," and "redemption" understandable. It was presumed that if the Christian knew the ways of God and

The scene of the Union of 1858, Old City Hall, Pittsburgh, Pa.

God's purposes for men that personal problems would in large measure solve themselves. It must also be admitted that the preacher could rely on the fact that most of his congregation had read the Bible through at least once and many of them were quite well versed in Scripture.

IT IS EVIDENT that a great change has come over the Church in the area of its worship during the last one hundred years. What caused this change? It is not easy to give a brief answer to what is necessarily a complex development, but two factors had a large part to play in this change. When the United Presbyterian Church came into being a high proportion of its membership lived in rural communities. Life on the farm changes much more slowly than it does in the city. The technological revolution that has come to the farm today began in the city where new tools of agriculture



Tablet in
Old City Hall,
Pittsburgh, Pa.

were created. On the farm there were fewer diversions, especially before the invention of the automobile, radio, and television. Life was simple and direct. In this type of environment a simple and austere kind of worship fitted perfectly. This is why those denominations which had this simple unostentatious sort of worship spread most rapidly during the early decades of our nation's history. Such were the early Baptists and Methodists.

Another reason for the austerity of our worship is found in the fact that for many decades the United Presbyterian Church was to a remarkable extent homogeneous in racial background. As long as this condition obtained, the ties with the Scottish church of the past were very real. There was a reason for perpetuating the rugged austerity of praise that distinguished the worship of the Covenanters in the old country. As long as the Church remained inbred, the old forms were not likely to change. Slowly, however, the center of gravity in the Church, as in the nation, moved from the farm to the city. At the same time more and more people of non-Scotch-Irish background were received into membership in the Church. This had a profound effect upon all areas of Church life, but nowhere was it seen more clearly than in the way the Church worshipped.

In the city a number of things happened which led to change. Here many United Presbyterian young people were thrown into intimate contact with Methodists, Baptists, and Presbyterians through the public school system. To the horror of the older generation, many of our young folk became captivated by the "gospel" hymns of which the other churches were so fond. Some young people's societies began smuggling in hymns into their worship services or, if that were sternly halted by the church session, they started attending young people's societies of other churches where they could get the sort of music they wanted. In public school they began to learn something about music which led them to demand better congregational singing, preferably led by an organ or some musical instrument which would guarantee the right pitch and right tempo throughout. This led to an agonizing decision on the part of the denomination as a whole. Should we give up our exclusive Psalmody and exclusion of musical instruments and run the risk of losing our young people, or should we let down the

(*Continued on Page* 468)

Heterogeneous Background

A CHANGING CHURCH WITH A CHANGELESS MESSAGE

WILLIAM C. LATTA

THE UNITED PRESBYTERIAN Church has been a missionary church from its beginning. It has been aggressive in its program of carrying the Gospel of Christ to men everywhere, at home and abroad. In 1858, before the two churches which united to form the United Presbyterian Church adjourned their sessions for the purpose of joining in the exercises that formed the new Church, each appointed a committee to confer with the like committee from the other church for the purpose of presenting to the first General Assembly of the united Church in 1859 a plan for carrying on home and foreign missions. From that beginning has developed our foreign mission work in Egypt, the Sudan, Ethiopia, India, and Pakistan. Through the years our work in America has been carried on, at one time or another, among the Negroes, Southern Highlanders, immigrants, the Mormons, and the American Indians. Our Church has also carried on an aggressive work in establishing new churches, and encouraging old established churches, down through the one hundred years of our history.

AMONG NEGROES

In 1958, when the United Presbyterian Church came into being, there was no work among the Negroes for they were slaves. With the signing of the Emancipation Proclamation by President Lincoln in 1863, refugee slaves flocked in great numbers to the protection of the Union Army. To these destitute people our Church immediately sent missionaries. The first missionaries were from Wheeling Presbytery, under the leadership of Rev. Josiah Stevenson. Their work was carried on at Memphis, Tenn. In September 1863, Rev. Joseph G. McKee went to Nashville and started a work among the Negroes that was conspicuous because of his outstanding leadership.

In 1873 the General Assembly ordered that the work of the missions be closed, and directed the Board of Freedmen's Missions to find a suitable location for a normal school among the Negroes. In 1875 Knoxville College came into being. Many of its buildings have been built by student labor, from bricks made by the students, under the direction of the college foreman. In the past few years several fine buildings have been added, the last one being the A. K. Stewart Science Hall, finished last year. Two new dormitories are now under construction.

Other mission schools for Negroes in which our Church is giving whole or partial support are Camden Academy, Prairie, Miller's Ferry, and Arlington, all in Alabama. The following schools were assisted by the Church in the past, but the state has now assumed the responsibility for them: Henderson Institute, Henderson, N. C.; Thyne Institute, Chase City, Va.; Canton Bend, Ala.; Norfolk, Va.; Athens, Tenn.; Muscle Shoals, Ala.; Riceville, Tenn.; and Townsville, N. C.

A new Jubilee Hospital is being erected at Henderson, N. C., to replace the frame building built by the WGMS during the Jubilee Movement in 1911-1912. This is made possible through the combined gifts of the Federal Government, the State of North Carolina, the Women's General

William C. Latta, D.D., pastor of the Oakmont, Pa., Church, is president of the Board of American Missions of the United Presbyterian Church.

Missionary Society, and the Board of American Missions.

AMONG SOUTHERN HIGHLANDERS

In 1907 the Board of Home Missions took charge of the work at Camp Creek, Tenn. Other educational missions were started at Cedar Creek, Houston Valley, Horse Creek, Shelton, Upper Paint Creek, and Mt. Zion. In the same year a mission was started at Stanton, Ky., and later one at Mt. Gaither, Ark. In these places our Church carried on a missionary, educational, agricultural, and all-around religious and community service, until the state or community was able to take over the support.

The Women's Board started a very splendid educational and religious work in Frenchburg, Ky., in October 1909. Several buildings were erected through the years, including a hospital with a 10-bed capacity. This was replaced a few years ago by the Jane Cook Hospital, which has a 25-bed capacity. A new nurses' home was built next to the hospital about three years ago. A beautiful brick church was erected near the campus in 1927.

In March 1924, work was begun at Ezel, Ky. It began as a Sabbath School. There is a strong church there today, and several fine frame school buildings.

In 1957 the educational program in Frenchburg was turned over to Menifee County to support. It is the desire of the Board of American Missions and the Women's Board that Ezel School be entirely supported by Morgan County, and the State of Kentucky, by September 1958.

The Jane Cook Hospital will still receive support from our denomination, as it continues to serve the physical and spiritual needs of Menifee County through the Frenchburg Center.

AMONG INDIAN AMERICANS

The first step toward the establishment of mission work among the Indians came when our Church was only five years old. That was at the Warm Springs Indian Reservation in Oregon. Since that time missions have been established and maintained at Tama, Iowa; Stilwell, Okla.; and Oljato, Utah. From 1890 to 1954 the Women's Board had full charge of this work. Since then the administrative work has been under the care of the Board of American Missions, with the Women's Board continuing to promote the work, and contributing to the Board of American Missions for its support.

AMONG ALIENS

Work was begun among our alien population in the 1890's, and though never large, included 15 missions in operation at one time. Although several of these mission churches are still in existence they are now self-supporting. The Board of Home Missions for many years made a contribution to the "Utah Gospel Mission" among the Mormons, and the Board of American Missions still contributes each year to the work of the Christian Approach to Jews.

AMONG DIVERSE PEOPLES

As the Church has grown, under the new church development program, the composition of its members has changed. Whereas one hundred years ago its membership was mostly Scotch and Scotch-Irish, today its membership is made up of almost every nationality, and people who were originally from many different religious backgrounds. One great factor that is contributing to the changing United Presbyterian Church is the fact that America is on the move today as never before. Some statistics say that 20 per cent of our population is moving each year. As they move into new developments many unite with the Protestant church in that area, which in some cases is United Presbyterian. Our strong belief in the major doctrines of Christianity appeals to them, and minor differences in our modes of worship do not discourage them.

Because we have had such a di-

(*Continued on Page* 464)

A CENTENARY OF CHURCH COLLEGES

TIM J. CAMPBELL

A FULL REVIEW of higher education in the United Presbyterian Church for one hundred years would involve not only existing institutions but also those which formerly existed.

In earlier years there were academies which prepared students for teaching and in which some courses on college level were taught. Many began their study in these and transferred to colleges to complete their courses. In some instances, where their control was approved, financial aid was extended to academies by action of the General Assembly.

Many colleges were started across the years but there now exist only five related to the Board of Christian Education, in addition to one established for Negroes by the Board of Missions to the Freedmen and three overseas established by the American Missions there. The following names of colleges which had more or less affiliation with the Church are now remembered by few: Madison, Ohio Central, Franklin, Lincoln, Amity, Washington, Stuttgart. The present colleges with the dates of establishment are the following: Muskingum (1837), Westminster (1852), Monmouth (1853), Tarkio (1883), Sterling (1887), related to the Board of Christian Education through distribution of funds; Knoxville (1875), controlled by the Board of American Missions; and Assiut (1865), in Egypt, American College for Girls (1910), in Cairo, Egypt, and Gordon (1856), in Rawalpindi, Pakistan, sustained by the Board of Foreign Missions and the Women's General Missionary Society. The Church also has theological seminaries in Pittsburgh, Pa.; Cairo, Egypt; and Gujranwala, Pakistan. The Pittsburgh-Xenia Seminary is perhaps the second oldest theological seminary in the United States.

The contributions of the American colleges to the life of the home Church have been outstanding. The following is a tabulation of the number of graduates and the number of them who have entered full-time Christian service:

	Graduates	*Missionaries*	*Ministers*
Knoxville	2,299	10	50
Monmouth	3,587	45	395
Muskingum	7,723	151	625
Sterling	1,565	85	122
Tarkio	1,684	38	105
Westminster	6,548	87	723

There have been among the graduates 60 moderators of General Assemblies, 10 presidents of theological seminaries, 84 presidents of colleges, and at least 96 authors of books, besides officials such as governor, judge, congressman.

The extent of development of these institutions is shown by the following figures as to their present situations:

> One of the greatest privileges in life is choosing our friends . . . We mold our friends, they mold us . . . On the campus of our church colleges we meet young people from homes similar to our own, with like cultures and comforts, like ideals and habits . . . From these we choose.—*James Harper Grier, D.D., LL.D.*

	Enrollment	Graduates in our Seminary	Property and endowment
Knoxville	513	1	2,398,646.76
Monmouth	682	12	5,921,695.00
Muskingum	1,030	16	4,059,055.28
Sterling	281	15	2,119,780.00
Tarkio	389	7	1,836,468.00
Westminster	1,169	23	5,463,485.90
Pittsburgh-Xenia Seminary	173		5,436,836.00

There are, in addition to the foregoing, 16 graduates of these colleges enrolled in other seminaries. The total of the annual budgets of the American colleges (not including the Seminary) is $4,096,971.10. All of them are fully accredited by the standardizing associations in their respective areas.

The life of these colleges has been during the period of coeducation. At the beginning of the century most institutions of higher education were for men only. In fact, Westminster College is said to have been the second college west of the Alleghenies to admit women on the same basis as men. All of the United Presbyterian colleges have been coeducational since the church union of 1858.

There are 187 men and 93 women now on the faculties of the colleges. The comparative number of girls and boys enrolled is shown in the following figures:

	Girls Enrolled	Boys Enrolled	Girls Graduated	Boys Graduated
Monmouth	264	392	2,160	2,454
Muskingum	515	602	3,947	3,776
Sterling	183	179	750	815
Tarkio	95	217	770	864
Westminster	549	598		
Knoxville	255	212		

Earlier average marriage age is now making it increasingly difficult for women to secure a college education. Also, because of the crowded condition in colleges and universities there is now some advocacy of again giving men the preference on admissions. In a recent development, Pittsburgh-Xenia Theological Seminary enrolls girls for religious education courses, although not for the bachelor of divinity degree, and it has one woman on its faculty.

In the beginning there was only one college degree given, that of bachelor of arts. Later the degree of bachelor of science was instituted and more recently the degree of bachelor of education, as well as master's degrees for graduate work. Various honorary degrees, such as doctor of divinity, doctor of laws, doctor of literature or humane letters, etc., are awarded for outstanding accomplishments in postgraduate life.

The United Presbyterian Church has more colleges per capita than many other denominations. It has always depended principally upon its colleges for ministers. A recent survey showed that three-fourths of the present ministers are graduates of these colleges and it has also been found that most of their other graduates are lay leaders in congregations.

In one respect church-related colleges have greater academic freedom than do tax-supported institutions. They may teach the Bible and religion. In these United Presbyterian

(*Continued on Page 477*)

HISTORY OF THEOLOGICAL EDUCATION

ADDISON H. LEITCH

IT WAS the Presbytery of Pennsylvania of the Associate Church which in April of 1794 laid the foundation of the institution which in unbroken history continues today in Pittsburgh-Xenia Theological Seminary. Dr. John Anderson, recently sent out from Scotland, was made professor of this original seminary, a man of whom it has been said, "Such a body of divinity had never before crossed the Atlantic." In 1792 John Anderson had become pastor of two congregations in Beaver County, Pennsylvania, near the Ohio line, congregations known then as Mill Creek and Harmon's Creek, known now as Service and Frankfort.

For a quarter of a century, Dr. John Anderson fulfilled the requirements of his office with great fidelity until in 1819 he was forced to resign because of the infirmities of age, continuing however in his dual pastorate until his death in 1830. The Service Seminary under his direction was never large, the average registration being just six and the largest number enrolled never exceeding 10.

At the resignation of Dr. Anderson the Associate Synod established a new seminary in Philadelphia and at the same time moved the Service Seminary to Canonsburg, Pa. In 1820 Dr. John Banks was elected professor of the new Philadelphia Seminary and served from 1821 until his death in 1826. It was then decided that one seminary was sufficient for the needs of the church and in 1828 the two seminaries were consolidated at Canonsburg.

In the meantime James Ramsey, pastor of the Chartiers congregation in Canonsburg, had been chosen to succeed Dr. John Anderson. He began his lectures in his country parsonage near Canonsburg and continued them in a new parsonage in Canonsburg itself. When the Philadelphia Seminary was united with the Canonsburg Seminary in 1828 Dr. Ramsey was made professor of the united seminary, which used the classroom space of Jefferson College until a building was erected in 1834.

In 1855 the Seminary moved again, this time to Xenia, Ohio. Samuel Wilson, having been elected Professor of Hebrew and Didactic and Pastoral Theology, desired to continue his pastorate in Xenia, and so the seminary moved to him. This time, however, there was continuity in the faculty for the great Thomas Beveridge moved from the Canonsburg faculty to Xenia, finishing there in 1871 a total tenure of 36 years. In 1858 the union of the Associate Reformed Churches occurred and Xenia Seminary became "The United Presbyterian Seminary of Xenia." The roll of professors at Xenia Seminary during this sojourn in Ohio was a glory to the church.

For reasons of geography and shifting population the Xenia Seminary was moved to St. Louis in 1920, still carrying the honored name of "Xenia." There on an excellent site and in an excellent plant, the Seminary carried on for 10 years. Although prospects seemed good and although progress was outstanding, the depression years brought financial difficulties to an insoluble crisis; the budget could not be maintained. Under the "tyranny of circumstance," therefore, Xenia was forced to close its doors in 1930 to unite with the sister seminary in Pittsburgh. It is to this Pittsburgh Seminary that we now turn our attention.

Whereas Xenia was an institution

Addison H. Leitch, Ph.D., D.D., Litt.D., is president of Pittsburgh-Xenia Theological Seminary. The article above is condensed from one by Dr. Leitch in the September and October 1954 issues of Missionary Horizons.

originally of Associate Church history, the Pittsburgh Seminary was a development in the life of the Associate Reformed Church. Since its beginning the union venture of the Associate Reformed Church had shown vigorous growth and by 1802 its General Synod had four subsynods: New York, Pennsylvania, Scioto, and the Carolinas. This General Synod founded the New York Seminary in 1805 with the great pulpit orator and scholar, Dr. John M. Mason, as professor. This the third oldest seminary in the United States continued until Dr. Mason's death when for financial reasons it had to suspend operations.

In the meantime there was dissension in the Associate Reformed Synod which led to eventual disruption. During the period of re-alignment New York Synod withdraw from the General Synod and established Newburg Seminary which continued until 1878 with a brief, fruitful, and somewhat arduous history.

Under the authority of the Scioto Synod a theological seminary was established in Pittsburgh, Pa., May 28, 1825. This seminary began with three students and the first professor was Dr. Joseph Kerr, at the time of this election pastor of the St. Clair congregation (Mt. Lebanon). The seminary classes were held in Dr. Kerr's church. When Dr. Kerr died in 1829 the Rev. Mungo Dick filled the vacancy for two years, holding the sessions of the seminary in his home in Circleville, Westmoreland County, Pa., although the official residence was still in Pittsburgh.

John Taylor Pressly was finally called to this vacant professorship in 1831 and brought to his task great mental and spiritual gifts, a splendid appearance, and marked teaching ability. He continued with the seminary for 38 years. Strangely enough, the seminary again moved the location to suit the professor, this time crossing the river to the city of Allegheny because Dr. Pressly was filling the pastorate of the First Associate Reformed congregation there.

The seminary met in the rear room of the basement of Dr. Pressly's church and was now called Allegheny Seminary. Classes continued in the basement of the church until 1855 when a new building, a gift of Mr. Thomas Hanna, was erected on the North Avenue site. After the Associate and Associate Reformed Churches were united to form the United Presbyterian Church of North America, the Seminary on North Avenue came under the authority of the First Synod of the West, Sept. 27, 1859. In 1880, through the generosity of Dr. James P. Hanna, son of Thomas Hanna, a dormitory for 50 students was built and called Hanna Hall. In 1899, on this same historic site, a spacious five-story building was erected for chapel, library, classrooms, and dormitory. When the City of Allegheny was incorporated into the city of Pittsburgh in 1912 the Seminary became known again as Pittsburgh Theological Seminary.

In 1930 when Xenia Seminary was brought from St. Louis the new seminary adopted the name of The Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America. A minimum faculty of eight was prescribed with four faculty members coming from each of the uniting seminaries: from the Pittsburgh faculty — Dr. John McNaugher, Dr. William Riley Wilson, Dr. David Frazier McGill, and Dr. Robert Nathaniel Montgomery; from the Xenia faculty—Dr. John Hunter Webster, Dr. Robert McNary Karr, Dr. James Leon Kelso, and Dr. George Boone McCreary.

Dr. John McNaugher who had served on the Pittsburgh faculty since 1886 and who had been president of that faculty since 1909, became president of the united Seminary faculty, which office he adorned and magnified until his retirement in 1943. His profoundly influential service as teacher and president lasted 57 years. It was during the years of his presidency, after the merger

(*Continued on Page* 502)

PROGRESS IN PENSION PROVISION

RUSSELL C. BURKHOLDER

THE PAST one hundred years have probably brought about more fundamental changes in our way of life than any similar period in recorded history. Tremendous strides have been made in the fields of science and medicine which have been reflected in our everyday life in a myriad of ways. Population has increased and the life span of man has been lengthened, resulting in the need for many sociological adjustments. In more recent years, our economy has been subjected to a creeping inflation, which has made it imperative that earnings rise in order to compensate for the declining purchasing power of the dollar. One of our great social problems has been the protection and proper care of older people after the completion of their active working lives. This problem has involved not only the operation of a fixed-pension system but the establishment of a program which will be geared to our changing economy. The United Presbyterian Church has been acutely aware of this problem and has striven to protect the welfare of its pastors and other Christian workers in their declining years. It has been the desire of the Church that these persons enjoy their later life with less and less dependence upon others and with the knowledge that their Church is truly appreciative of their past service.

When the United Presbyterian Church was organized in 1858, the Trustees of the General Assembly set up a small "Relief Fund" to assist the infirm ministers. It was immediately recognized that further aid would have to be provided, and in 1862 a committee was appointed to prepare a plan for the establishment of a fund for the support of aged and infirm ministers. As a result of this committee's work, there was created "The Aged and Infirm Ministers' Fund." Pastors were requested to bring this subject before their congregations and to take up collections which would be deposited in the fund. A new committee was later formed to mature plans for the management of this fund. Under the final plan, relief was provided for superannuated and disabled ministers, and the widows and families of deceased ministers.

In 1868, a committee was appointed to inquire into the propriety of making provision for the support of indigent widows of deceased ministers. This committee presented a plan which was rejected by the presbyteries. However, in 1873 the subject was again brought before the General Assembly, and at this time the Board of Ministerial Relief was established. In 1875 this Board was incorporated under a charter for the purpose of providing relief to disabled and superannuated ministers, and the widows and orphans of deceased ministers, of the United Presbyterian Church. The customary grant for one year to a needy minister was $100, and in cases of unusual need, $150. Widows received the usual grant of $100 a year. The Relief Fund has continued to this day; however, the benefits have increased from $100 for the minister to approximately $500, and for the widow from $100 to $300.

In 1914 the Church adopted an Annuity Plan which was contributory in nature and which was open to all ministers who wished to enter into the annuity contract and pay the premiums. Under the terms of the plan, ministers paid one-fifth of the

Mr. Burkholder is president of the Board of Ministerial Pensions and Relief of the United Presbyterian Church and also a member of the Special Committee on Consolidations.

premium and the Church at large four-fifths. The average total premium was approximately $1,000 for the minister, with four times that amount to be provided for him by the Church. Actually, a financial drive instituted by the World Wide Christian Advance provided money to complete the Church's funding of its part of the plan. The benefit to the minister was $500 a year for life after reaching age sixty-eight. There was also a benefit of $300 a year for life to the widow. One-third of the United Presbyterian ministers entered the plan, and we are continuing to carry out these contracts. However, in 1928 the Annuity Plan was closed to new members.

In the year 1930, the General Assembly adopted the Pension Plan for its ministers and their families. This was the first plan accepted by the Church which provided benefits of sizeable amounts for a minister and his family in retirement and during the normal exigencies of life. This Plan, like the Annuity Plan, was contributory, with the minister paying 3 per cent, and his congregation paying on his behalf 8 per cent of his salary. Since 1955, when Social Security was made available to ministers, nearly all of the congregations of the United Presbyterian Church have assumed the full premium payment of 11 per cent on behalf of their ministers. Based on the average salary currently being paid in the United Presbyterian Church, the average pension in the future will be over $2,000 a year. Assuming that a minister qualifies for present maximum Social Security benefits, the total payments that he will receive will average $4,000 per year. In addition, the Pension Plan provides for a disability pension to the minister during all the time of total and permanent disability, a widow's pension until death or remarriage, and an annuity to minor children. Furthermore, upon the death of either an active or retired member of the Plan, a lump-sum payment of $500 will be paid to the widow or to the guardian of minor children.

Recently, the career women missionaries who formerly served under the Women's General Missionary Society became participants in, and are under the protection of, the Church's Pension Plan. The retired women missionaries are receiving from the Pension Board their benefits, the necessary reserves for which were provided by the Women's General Missionary Society. Including the cash transferred from the Missionary Society, the Pension Fund now totals over $7,000,000. This compares to a balance of $200,000 in 1932, two years after the Pension Plan was placed in operation. Fortunately, the fund has kept pace with inflation and is actuarially sound. Sizeable reserves have been built up in anticipation of the years of peak demand.

Thus, with the passage of the years since 1858, the United Presbyterian Church has been able to adapt itself to the changing times. Progress has been made only because of the foresight and devotion of such men as Dr. R. W. Burnside, William J. Graham, Esq., and Dr. C. L. Hussey. As we approach May 1958, our clerical family can feel assured that it goes into union protected by benefits in a strong pension program. The changing years have brought to the minister greater benefits, guaranteeing a secure future and making for a contented present. There is every reason to believe that protection will be strengthened further by the new United Presbyterian Church in the United States of America.

The writers of articles on the preceding pages were suggested by the Centennial Publicity Committee, whose help is gratefully acknowledged.

The topics for *May* programs on "The Changing U. P. Church" are: "Heterogeneous Background," "Moving Population," "Growth of Indigenous Church Overseas," and "Prospects with the Presbyterian Church, U.S.A."

THE CHURCH AND THE PRINTED PAGE

S. E. IRVINE

LIFE is not static. Where there is life, change is inevitable and the rapidity and extent of change is measured by the cultural and moral level of a given society. Among isolated, primitive people life is comparatively static.

We are all keenly aware of the rapid and radical changes occurring in the scientific world. It is a far cry from the horse and buggy days to the automobile, and from the pony express to airmail by jet-propelled planes. Many of the things in common use, such as the radio and TV, would have been regarded as miracles by our fathers. Now we are entering the atomic energy and the space age with radical changes, impossible at present to forcast.

The church is not a dead institution. It possesses a high quality of intellectual and moral vigor. It has been said that religion is inherently conservative, that ancient usage has been endowed with an air of sanctity. In the days when the Psalms were lined out, one line at a time, and a daring precentor lined out two lines, some good souls thought the foundations of the church were being shaken. Despite all this, changes have made their way into the church as well as elsewhere.

These changes are reflected in the literature of our Church during the century of its existence. For the first half-century of our Church's life the controversial element was prominent. The approach of most denominations was negative rather than positive. Stress was put upon points of difference rather than agreement. Minor matters were elevated to a place of major importance.

During the first 50 or 60 years there were a number of weekly journals published which no longer exist. During that period a great deal of emphasis was put in these journals on what were known as United Presbyterian distinctives. One of these was close Communion. All except United Presbyterians in good standing were barred from the Lord's table and any of our members who communed in a church of another denomination was liable to severe discipline. One of our worthy church fathers, a professor in Xenia Seminary and a member of our Board of Home Missions during the Civil War, published an article entitled, "Promiscuous Communion."

Sabbath observance was a distinctive that got a good deal of attention. There was discussion as to the right or wrong of using public means of transportation on the Sabbath. The following incident was related to me by the elder concerned. The editor of one of our church papers, published in another city, was in Pittsburgh scheduled to fill the pulpit in one of the suburban churches of that city. He was staying in a downtown hotel and notified the elder that he would not ride on the street cars on the Sabbath day. Some one would have to come for him with a horse and buggy. The elder was somewhat miffed over having to drive a round trip of eight miles and in the course of the journey said to his passenger, "Doctor, my subscription is about to expire" and with these words handed over the required price. The elder thought it a fine joke that the good doctor who would not ride on the street car did not hesitate to do business on the Sabbath day.

Some 70 years ago the question of

Dr. S. E. Irvine was an associate editor of The United Presbyterian for a quarter century.

the use of instrumental music in divine worship became an increasingly acute issue. The various church journals had a good deal to say on this issue, pro and con. One of the noteworthy publications was issued in 1881 by Dr. D. W. Collins, editor of the *Christian Instructor* for 16 years. It was titled, *Instrumental Music in Divine Worship Condemned by the Word of God.* The controversy over this issue was probably the most acute of any in the Church.

Exclusive Psalmody received a great deal of attention in the literature of the Church. In the early years of the present century, a church-wide Psalmody convention was held in Pittsburgh. Elaborate preparations were made for this event. A variety of articles were written setting forth the excellency of the Psalms as media for glorifying God. The controversial element was largely absent and there was little contention at the convention for the Psalms as the exclusive and only proper material for divine worship.

The position of the Church in excluding members of oathbound secret societies was gradually abandoned without any special controversy either in Church literature or in the Church courts. The older ones among us can hardly remember when this matter was given any special attention in our Church papers.

One of the most radical changes that has occurred in our Church's century of existence is in the technique of worship. Our Church literature had little to do with this. It has come about in the last 30 or 40 years, probably as the result of our closer contacts with other ecclesiastical bodies. Our fathers of 50 years ago would have been shocked to see an altar, cross, and candles in a United Presbyterian church, and liturgical elements which have found a place in our present-day worship. In his seminary days the writer heard a Scotch elder in one of our Pittsburgh churches characterize a Christmas program being put on by the Sabbath School as "Popish mummery."

The important question is, Have these changes been for the better? A few people would answer in the negative but the large majority would reply with a resounding affirmative. We have grown into an appreciation that the things which unite us are more important than those which divide us. We have reached a degree of maturity that has led us to drop the conceit of our own infallibility and to recognize that the views of other sincere men may be as nearly correct as our own.

More important, we have come into an expanded view of the bearing of the Christian religion upon all phases of our lives, industrial, political, social, international, and personal. Along with this has come a broadened view of our responsibilities for carrying the Gospel to the ends of the earth. We have also come into an understanding of the vital necessity for unity and cooperation among Christians if the challenge of our modern day is to be met. We have good reason to be proud of our Church and its growth and can rest assured that it will continue to play an important role in the new and larger United Presbyterian Church.

A CHANGING CHURCH WITH A CHANGELESS MESSAGE

(*Continued from Page* 456)

versified approach to the work of evangelizing America, we have been a "changing church in a changing America." But through it all we have endeavored to reveal to men everywhere One "who is the same yesterday, today, and forever," even Jesus Christ, our Lord and Savior.

EGYPTIAN EVANGELICAL CHURCH TODAY

TAWFIK SALEH

SOME THIRTY YEARS AGO I was asked to write an article for the WOMEN'S MISSIONARY MAGAZINE on "The Larger Vision."

The first article began, "It is not an easy role to play the prophet. One can easily wander about in dreamland or build lofty castles in the air, but this may be delusive." What was written then was a vision. Left for human efforts alone, it might have remained a dream. But the Head of the Church is almighty and the Word of God is living, therefore we can gratefully say that most of the vision has been realized and most of the wishes have come true. Thirty years ago we said, "With this understanding let us picture the Egyptian church-to-be from the evangelistic, educational, medical, and social viewpoints." Let us now describe the church as seen today.

The Evangelistic View

Thirty years ago the dream was that home mission stations would develop and grow into organized churches. This is now a fact. Reports in the Minutes of the General Assembly for 1927 show 116 organized churches; now there are 190. There were five presbyteries; now there are eight. Communicants were 18,800, and are now 26,304. Ordained ministers were 81, and are now 195.

Five years ago the Synod of the Nile delegated a minister for the special work of supervising and encouraging revivals. The plan has proved successful. Two volunteer laymen also help the revival movement. The only drawback is that home mission stations now number only 40 which means that those which grew into organized congregations were not replaced by new stations. We feel more than ever that the prayer for laborers for the harvest is most needed.

The daughter church caught the missionary spirit of the mother church, we are glad to acknowledge. Four years ago the Synod of the Nile sent an Egyptian missionary to the South Sudan. We hope that very soon an Egyptian doctor, an educationist, and a nurse will follow.

Financially the Synod shows definite growth. However, since the death of Synod's treasurer, Rev. Ibrahim Girgis, we have not yet been able to replace him with a full-time man.

The Educational View

The thought expressed 30 years ago, that our church day schools would have a hard struggle for existence, is now a reality. Some of the big schools are still running but with difficulty. The Government of today is rapidly opening schools in villages. Free education is made available for children above six years of age. Many of our primary schools have had to close. Some such schools which were run by the Mission had to be abandoned. We hope that some of the larger Mission schools for girls and Assiut College for boys will be maintained at any cost. We need these for training men and women to be leaders in the church. The church Seminary is thriving. Enrollment has reached a record and 30 students are being trained for the ministry this year.

As for children from 6 to 15, the hope is that a plan for establishing church week-day religious schools will be adopted and developed. The day-school rooms will then be used for such religious instruction, for Sunday Schools, and for club activities for youth.

Dr. Tawfik Saleh, a graduate of Pittsburgh-Xenia Seminary, is a prominent minister of the church in Egypt.

The Social and Medical View

Medical service is now much better than it was 30 years ago. Our three medical schools in Cairo, Ein Shams, and Alexandria Universities are graduating many doctors annually. In over 180 places all over the country, the Government has established centers composed of a group of buildings where medical, educational, and social services are rendered to the surrounding villages. Because the church found the Government meeting the need for child welfare centers, it has not developed extensively along this line, as was once planned.

We should here mention that a Benevolent Society has been formed in Cairo under the auspices of the Synod. This Society runs a hospital in one of the crowded sections of Cairo with a daily outside clinic and a good number of beds for inpatients. It also opened an orphanage where 50 children are cared for. Financial aid is given regularly to several needy individuals and families. The church is helping heartily in the project. Together with the two hospitals run by the Mission at Assiut and Tanta, and the orphanage in Cairo, the church is carrying a good share of her responsibility for the poor and the sick.

Another phase of social work in Egypt is through agriculture. Egypt is an agricultural country. Most of its inhabitants work on the land. The Mission, through the Agricultural Department of Assiut College, has been leading the way in demonstrating experimentally that a properly conducted dairy industry is both needed and practically possible, and is thus helping in a very real way to increase and improve the country's milk supply. The Government has accepted the idea, and established several farms where imported cows and goats are raised. An effort is also exerted by the Mission and the Government for improving poultry and egg production.

The social view of the church's labors will not be complete without mentioning a basic experiment which is being carried on by the Mission, the church, and the World Literacy and Christian Literature Committee. Illiteracy is the blight of Egypt. Dr. Davida Finney and her American and Egyptian helpers have successfully developed Dr. Laubach's methods for teaching Arabic to adults. In four villages most of the illiterates have learned how to read and write in an astonishingly short time.

This important work is now being extended to include the publication of literature simple enough to meet the needs of the newly literate. A periodical edited by an Egyptian minister who was given a year of training in the States is already commanding attention and has a wide circulation. Another Egyptian minister was also given special training in the States for organizing Bible classes in churches. He and a group of writers are producing Bible study helps for this purpose.

The Mission and the Church

At the end of the article written 30 years ago came this paragraph, "This article should not omit a burning question of the day (1928), namely, How long will the Mission be necessary in such a vision? No one can say how long, but everybody ought to say that the missionary is still badly needed. He is needed as a pioneer in many departments of the work; as a counselor in the others; and as a connecting link between the daughter church and its mother. Space will not permit going into any further details in answering the question."

It was not only space that did not permit going into any details then, but it was whether the church could do without the Mission. Enough now to say that the Lord has so abundantly blessed the church and the labors of your missionaries that an important step was taken in March 1957. The Synod, after lengthy study during several years, has finally taken action to establish

(*Continued on Page* 489)

Growth of Indigenous Church Overseas

THE CHURCH IN THE NORTH SUDAN

MARGUERITE M. McCLELLAN

THIS, THE THIRD WEEK in January 1958, has been a red-letter one for the church in Wad Medani because the presbytery met here. So great an occasion was it that the church and parsonage were renovated, the cross on the front which has long been without light bulbs was illuminated, and days were spent in preparing rooms and food for the honored and very welcome guests.

Two weeks before, two elders and three deacons had been chosen by the Wad Medani congregation, and in a memorable service during presbytery these five were ordained. Significant is the fact that one of the deacons is a black lad from the Nuba Mountains, who has only an elementary knowledge of Arabic and knows no English, but who has commended himself to us all by initiating and faithfully conducting a weekly service for others from his tribe, most of whom work as servants. Significant also is the fact that a second young man from the Nuba Mountains has been accepted by the presbytery for ministerial training.

Those in attendance represented seven organized churches and two other evangelistic centers in the North Sudan. The pastors of all of these churches received their training in our Seminary in Cairo. One of these has been serving in this land since 1924. At that time his congregation consisted of about 90 Egyptians who were government officials in the Sudan. Gradually Egyptians have been replaced in government by Sudanese, and the Egyptians have returned to their own land. Now his congregation consists of only a few Egyptians and their families, and a promising group of young men from the South Sudan and the Nuba Mountains. Much of this pastor's time is given to helping these lads from the tribes with their spiritual and economic problems in the bewilderingly sophisticated North where even the language is strange to them.

What is true of this pastor's congregation is to a large extent true of the others in the North Sudan. A flock consists of men and women varying not only in color, but in language, customs, and culture. This makes the task difficult, for while our pastors are well versed in the Scriptures and preach excellent sermons, these sermons are often completely unintelligible to those in the audience to whom Arabic is a foreign language and to whom the Bible has been a closed book.

To make it possible for these pastors and for the small committed minority of church members who work with them to do more effective work, an effort is being made to expand the use of motion pictures and filmstrips, literature, conferences, clubs, etc. The property is available for such activities in almost every center of evangelistic effort, but the facilities are not adequate. Nor are there prepared leaders. For the development of properties for youth work of this type, and for the training of leaders, we are happy in the anticipation of help from the YES, the Youth Project for 1958.

There is not space to enlarge upon the beginnings made in these lines of work or the great and ever increasing need for them, but we shall mention one in particular—conferences. We have the property at Gereif, ideally located, with lovely trees and open spaces. One building has already been erected. The place has been used to a limited extent

(*Continued on Page* 496)

A CENTURY OF WORSHIP Continued from Page 454

bars and abandon our distinctives?

The solution finally arrived at was to keep exclusive Psalmody but placate the younger generation by setting the Psalms to "gospel" tunes. This was not an altogether happy solution, but it delayed change for a few years longer. Eventually, however, the pressure for the new style of worship became too great; first the use of musical instruments was allowed in the Church and finally hymn singing was permitted.

Meanwhile, a rising standard of living combined with closer contacts with other churches led to the gradual introduction of other elements in worship. There was greater congregational participation as responsive readings, unison prayers, recital of the Creed became common. In an appeal to the sense of sight as well as the hearing, color and aesthetic proportion were added to the sanctuary in the form of stained glass windows, pulpit robes, vested choirs, and carpeted aisles. This development was greatly accelerated by the reception into the Church of many members who had previously been members of other denominations. These newcomers at times failed to see the relevance of the old-time austerity and longed for the color and form found in their previous churches. They argued that a God who had created so much beauty in nature would surely not be averse to a form of worship which employed color and aesthetic proportion in the sanctuary. Surely truth and beauty need not be mutually exclusive!

At the same time the rapid shift in population which brought many new members into the Church without any background in its national tradition created other problems which affected worship also. Most of these newcomers had never heard of the Westminster Shorter Catechism. Some were but babes in Christ who had little or no knowledge of the Bible. This posed the question, Should the Church close its doors to such until they had completed a long period of catechetical training? If so, it is certain that most would have gone elsewhere and the Church would have become a slowly dwindling sectarian body with little relevance to our modern world. The Church chose to admit these applicants and to try to nurture them in the faith from within. This meant a change in our preaching and presentation of the Gospel. It had to be more simple, more direct, and less theological in terminology. The result of all these developments is the familiar worship of the Church today.

There are many, no doubt, who view this change within the Church as a sign of decline. It is not our purpose here to attack or defend such a view. Perhaps it is worth noting, however, that there were sincere souls a century ago who mourned the "liberalism" which permitted the union of the United Presbyterian Church. These same persons pointed to the traditions of the previous century as the "good old days" to which the Church should return. The great events and achievements of the past are not recoverable since time neither stands still nor goes backward. Only those things which are dead do not change; life always involves change. Therefore what has happened in our Church is not a sign of apostasy or of retrogression. So long as souls are converted, the faithful are fed, the Gospel is proclaimed and above all made relevant to our day, then the worship which promotes all this cannot be far wrong. There is little doubt that change will continue in the Church and the worship of tomorrow will be as different from that of today as that of today is different from that of yesterday. Yet change should come in an orderly fashion with the consent and support of the whole Church. When it does, we may be confident that it will reflect the guidance of the Holy Spirit. Theodore Roosevelt used to enjoy saying, "The only true conservative is the man who resolutely sets his face toward the future." In this sense our Church has always been conservative. May it always be so.

BETHEL EVANGELICAL CHURCH—ETHIOPIA

ISABEL BLAIR

THE BETHEL Evangelical Church had its small beginnings in 1920 when our first missionaries entered Western Ethiopia from the Sudan. Even in those early days Gidada Solan was around as a blind beggar. He was given a small coin in the name of Jesus Christ by a missionary. That name stayed in his mind until eventually he accepted and knew Christ as his own personal Savior. Rev. Bruce Buchanan came to Ethiopia in 1923 and was very faithful in going daily to villages near and far to preach the Word. Later he had a number of evangelists also out teaching.

At first there were more men than women in the church services at Sayo. For weeks and weeks there were only eight women each Sabbath. Then through the women's tri-weekly Bible classes and prayer meetings, more and more became interested and began coming to church. So the numbers grew.

By 1932 a church was partially organized with unordained elders. Some were baptized and confessed their faith in Christ as Savior and others, who had previously been baptized in the Ethiopian Orthodox Church, were accepted on profession of their faith. Each Sabbath the numbers in the church on the compound at Sayo increased—from 200 to 250, 275 to 300, and on to 425. That day the congregation had to move outside and have service under a large tree.

Then came the Italian invasion and the missionaries all had to leave Western Ethiopia. The last from that area left in the fall of 1936. For some time our missionaries in Addis Ababa had no word from the West and did not know how the Christians were getting along. Then in November 1938 came a letter from one who was working in Gambeila near the Sudan border. In it he said, "All our church members are well. They are still preaching every Sabbath in their little church."

In September 1938 Mamo Chorka was chosen by the church to be ordained. Following are excerpts from a letter from him written from Addis Ababa.

> When our Sayo Church asked Mr. Henry to ordain me for their preacher, Mr. Henry sent word that I should come to Addis Ababa for further instruction and ordination . . . Obo Gidada, Oba Gabisa Solan, Obo Byena Gorsa, Obo Korja Wuge, Obo Shoro Embele, Obo Chafo Kusa, Ordofa Reba and Hada Neasi are all teaching the Bible now. These sometimes help me in the church at Sayo and preach at Ano and Aleke . . . The Italian government at Sayo has given us permission to preach our faith in Jesus Christ without fear. For this we are very happy and full of joy . . . Today many people are awakened to hear the Word of Life. In our country now there are six places every Sabbath where the Word is preached . . . We have about 450 every Sabbath . . . The windows and doors are full of people who cannot get in because the church is not big enough.

In April 1939 Rev. Duncan C. Henry sent a man named Nagari Sima to Sayo to see if reports he was receiving about the church were true. In May Nagari wrote a letter to the Henrys and in part said:

> The place where the work of the Gospel goes on is a lovely and beautiful place. It was given to the Evangelical Christians when they had to leave the old Mission property . . . They are living happily together, rejoicing in their ability to help each other, that God has been so good to them, that they are able to preach the Gospel in love and peace. The Spirit of Christ seems to be abundant. The first night five elders and three deacons came to spend the evening with me at Ato

Mamo's house. We spent the night talking and could not seem to get enough. At 3 A.M. we still were not satisfied but must stop, so Gidada led us in prayer and thanksgiving . . . The next day was the Sabbath. It rained and rained just before the services. There were over 200 present instead of the usual number of 400 to 500 . . . I thank God that I saw the work of the Gospel that shines in Sayo district with my own eyes . . . The truth of God and of His Son our Lord Jesus has stung them into great work for Him. They are very zealous in this field of His and the Owner of the harvest is being able to gather the harvest in because some have heard God's call to work for Him . . . On the fourth day after my arrival there was a great group come together for prayer. They came from various places around in the country, the elders of all the new churches and some of the members . . . On the 6th day of May, four men, one tiny baby, two girls, a Mohammedan woman of more than fifty years were baptized. On the next Sabbath nine more were ready . . . The Word of God is spreading in a most wonderful way. I have gone to see four localities where people have built churches and I have four more to see yet.

In 1940 at the request of the Church, Gidada Solan went to Addis Ababa and after further instruction was ordained by Mr. Henry. In January 1940 came a letter from Gidada Solan and Byena Gosa, excerpts from which follow:

Since Mamo was in Addis Ababa and wrote you of our work, we have been having wonderful days. On his return to Sayo we had a most wonderful day. One hundred and forty-six were added to the church and 58 were baptized. This was on March 12, 1939. Since then almost every Sunday we have had people ready for baptism. For the adults we have prepared a long preparatory course which they must have before they are baptized. Before their children are baptized, the parents must understand. On June 11th there were 28 more admitted to our church fellowship. When I left Sayo to come to Addis Ababa there were 40 more ready. These are great days. From the time Pastor Mamo arrived back to Sayo until I left for this visit, there were 373 admitted to baptism. There had been no baptism or communion from 1936 until Mamo returned as our pastor in 1939.

In this year we have finished one of our churches begun last year, and are enlarging our church, trying to make it big enough for 650 people to sit down. At present over 200 sit outside on the grass. At Ano they are also building the church bigger. The church at Aleka-Gambi is too small but though they have crowds sitting outside, they are not able to enlarge it this year. There are three places that are ready to build and are asking for teachers.

Our elders take turns preaching at the various places. They walk to their places on Saturday afternoon, for some are as far as four and a half hours' walk. One elder and a helper go together. For two places the men have to spend a week at the place, changing off on Tuesdays, for on Tuesdays they have teacher training class at Sayo and preparatory classes on the day. The services on that day last from before noon to almost evening.

We are buying Bibles as fast as they are being brought into the country. We could use many hundreds more . . . We have permission for primary schools and there are 600 in them . . . Hada Nessi is getting very old and frail but she and Gidada kept the courage of the group during the first hard days. Ordofa, the lame, is a deacon and often does the preaching at nearer places . . . The women take turns by four on Saturday to clean the church for Sabbath services. (There follows a list of names of different Christians and how each is working for the church and doing evangelistic work in his spare time.) And the three blind evangelists, of course. One preaches at Ano, one at Aleke-Gambi and one at Turenya. This work of course we could not do ourselves, but God helps us in every way. The seed was planted by you all. Now please continue to pray for us who help harvest the fields.

In the fall of 1940 both Pastor Mamo and Pastor Gidada were imprisoned by the Italians and often suffered for their faith. They were in prison 11 months; then they were liberated by the victorious British troops. The following is taken from a letter from Dr. V. F. Dougherty dated Oct. 25, 1941, when he was on a visit to Sayo after the evacuation of the Italian troops:

You knew of course of the ordination of Mamo Chorka and Gidada Solan. These two have just (one week ago tonight) returned from a long term of eleven months in prison in Jimma. There has been great rejoicing at their return, much more than there was on my arrival which is fitting.

In December 1945, 24 elders from many churches were ordained, by Dr. Donald Davies and Kas Gidada Solan. In January 1950 Byena Gosa, Latta Wakayo, and Kumsa Boro were ordained by Dr. Henry, Rev. Carl Kissling, Dr. Donald McClure, Kas Gidada, and Kas Duffa of the Ger-

(*Continued on Page* 474)

WHAT BEFELL GURDASPUR PRESBYTERY?

LEONARD A. McCULLOCH

Photo by A. C. Ackenhell

Pastors of the Gurdaspur Church Council, including Rev. Leonard A. McCulloch (rear right) and Rev. J. Morgan McKelvey (second from right front)

EXAMINATION of the General Assembly Minutes will show Gurdaspur Presbytery listed as a presbytery of the United Presbyterian Church until the year 1955. Beyond that date there is no reference in the General Assembly Minutes. What has happened to this work of the Church? A closer examination of the Assembly Minutes will show that in 1954 the General Assembly approved a request from the Gurdaspur Presbytery for permission to leave the United Presbyterian Church and join the United Church of Northern India. It can be seen at once that Gurdaspur Presbytery still exists. The mission work of the United Presbyterian Church is still going on in that area. The only difference is that the Gurdaspur Presbytery has changed its name to the Gurdaspur Church Council of the Synod of the Punjab of the United Church of Northern India. The name has been changed and the controlling body has been changed. The Gurdaspur Church Council is now a unit of the United Church of Northern India. We shall have to go back to Nov. 3, 1865, to see the very early beginnings of the United Church of Northern India.

At the meeting of the Synod of Northern India of the American Presbyterian Church (Presbyterian Church, U.S.A.) the following minute was approved:

> The subject of organic union, or a United church of India, was also discussed, and on a motion a committee, consisting of Rev. Messrs. Morrison, Walsh and Scott, was appointed to correspond with different Presbyterian bodies in the country with a view to ascertaining what can be done in the matter.

The first conference met in Allahabad on Jan. 5, 1871. To that conference the various groups of Presbyterians working in India were invited: The Scottish Missionary Society (started work in India in 1822); The Western Foreign Missionary Society (Presbyterian, U.S.A. —1833); The Reformed Presbyterian Church of North America (1835); The Welsh Calvinistic Methodist Church (1840); The Presbyterian Church of Ireland (1841); The Free Church of Scotland (1843); The Dutch Reformed Church in America (1847); The United Presbyterian Church of North America (1855); The United Presbyterian Church of Scotland (1860). Out of this group of Presbyterians six delegates attended the first conference on union. From this and other meetings the various groups shared their views in the matter. The thinking on union was expressed by the Church of Scotland as follows:

> In present circumstances, it is not to be expected that Presbyterian Bodies in Britain or America would be willing to give up their control over the men whom they send and support, nor would those men wish to be released from control of the Home Bodies, or to become subject to that of an Indian General Assembly in matters of discipline; and until they do so, no General Assembly could be organized in India, possessed of powers usually exercised by such a body. These statements apply to the Presbyterian Bodies considered as consisting of European and American residents in India, but not to the Native Christian Community. It seems highly desirable that Native Christians, especially connected with the Presbyterian Churches, should ultimately be united into one Ecclesiastical Organization, but this does not appear practicable, until they have attained to a higher position of self-support and self-government than they have yet reached.

The first step toward union was to constitute the Presbyterian Alliance in India. The Alliance was formed in 1875. The formation of the Alliance led to the establishment of the Presbyterian Church in India in 1901 (completed officially in 1904). The non-concurring Presbyterian Churches that had been members of the Alliance were the United Presbyterian, The Welsh Calvanistic Methodist Church, The Reformed Presbyterian Church, The United Original Secession Church of Scotland, and the Bengal Evangelistic Mission.

From 1901 until the formation of the United Church of Northern India in 1924 there was a trend to move beyond the Presbyterian groups to include other Church groups. The Congregationalists who were the first American Mission in India were also interested in a larger union. The final union of the two groups took place in Bombay on Dec. 30, 1924. The name was changed to the United Church of Northern India. The United Presbyterian Church did not enter this union.

The United Church of Northern India has grown from that date until the present. The present membership is about four hundred thousand members. This membership is scattered over 7 synods and 26 church councils.

The Gurdaspur Church Council is a member of the Synod of the Punjab. All of the Presbyterian (U.S.A.) work was integrated under the Synod of the Punjab in November 1956. The Gurdaspur Church Council work and the United Presbyterian Church work were integrated in March 1957. Under these plans (integration) the Church assumes the full responsibility for the work. The Mission instead of working along with the Church now works in and through the Church. Pray that the United Church of Northern India will be an instrument in God's hand for the redemption of India.

A further study of the United Church of Northern India can be found in the following publication: K. L. Parker, "The Development of the United Church of Northern India," Journal of the Department of History of the Presbyterian Church in the U.S.A. (Philadelphia: September-December, 1936). Quotations are from the above.

Because of space limitations, the Synod of the Punjab in Pakistan (part of the United Presbyterian Church of North America) and the Church of Christ in the Upper Nile (independent) could not be included in this study of the indigenous church overseas.

Growth of Indigenous Church Overseas

INTEGRATION OF MISSION AND CHURCH

J. MORGAN McKELVEY

ON MAR. 2, 1957, the India Mission of the United Presbyterian Church of North America voted unanimously to integrate with the Gurdaspur Church Council of the United Church of Northern India. This action was deemed advisable for the following reasons.

Relations with the Sialkot Mission were becoming increasingly difficult to maintain. Permits to make the trip from India to Pakistan and back were seldom obtained in time to attend meetings. Correspondence on financial and property matters aroused suspicion. For these and other reasons permission was granted to carry on business in India as a separate Mission body. Then it was found that the relations with the church here were so intimate and congenial that there was no reason to carry on business as a separate body. This action by the Mission was accepted and endorsed by an overwhelming vote by the Church Council two weeks later. Immediate steps were taken to coordinate the work of Mission and Church.

All evangelistic work in this area had been the responsibility of the Church Council for the past two years, so no change was involved there. Under this program, the missionary undertakes no independent work, but works as a part of an evangelistic team, serving the Church upon the invitation of the pastors, and initiating work among the non-Christians. Conferences, retreats, and study programs are planned by the Evangelistic Board, and the counsel

Photo by A. C. Ackenhell

Preaching service in a village, the congregation sitting on the ground. Dr. Cary N. Weisiger (far right) is a visitor from America.

and administrative ability of the missionary are valued highly by the Church.

Two years prior to integration the Mission had set up an Educational Board consisting of four foreigners and seven nationals to advise on all matters that pertain to the educational work being carried on in this area. This Board now ceased to be a Mission organization and became a Board of the Church Council with power of decision. One teachers' training school, two high schools, two middle schools, and six primary schools came under the jurisdiction of this Board. The heads of institutions are all nationals with missionaries serving as treasurers and in an advisory capacity.

A Medical Board was set up to assist in the administration of the work of the Elliott Dispensary, and to seek the services of a national doctor for that institution.

These Boards of the Church Council have the power of administration, report to the Church Council, and cannot initiate new action without that body's approval. All finances are distributed by the Financial Board of the Council with each department of the Church making recommendations regarding appropriations to its work, the Mission treasurer and the Council treasurer working together to coordinate this effort. Action was taken that, for a period of three years from the date of integration, no drastic changes in the budget or in the placement of missionary personnel would be made. A Personnel Committee was set up in the Church Council to determine the needs of the Church with regard to the type of missionary needed and his place of service, and make recommendations to the Council, the Government, and the Board in America.

An example of the cooperation between Mission and Church may be seen in the evangelistic campaigns held each summer among village congregations. The Mission furnishes transportation, a public address system, and other equipment; the Church is responsible for the program and the promotion. The national leaders have proved themselves enthusiastic and able in such efforts. On many occasions the sole responsibility of the missionary has been to drive the vehicle and offer encouragement. On other programs he is a speaker and leader of the parade through the non-Christian section of the village when personal testimonies are offered, Scripture portions are sold, and an invitation is given for all to attend the general evangelistic service. It is encouraging to see that in this vital task of witnessing for Christ the Church has moved to the forefront.

BETHEL EVANGELICAL CHURCH—ETHIOPIA

(*Continued from Page* 470)

man Mission, at a large meeting of evangelicals. Still there were not enough pastors for the 18 churches. So in December 1950 eight more men were ordained as pastors. One of these has died.

Today there are 18 organized churches and 6 other places holding regular church services. The total membership of the Church is at least 4,000 with probably another 4,000 who are regular hearers . . . There are four presbyteries that meet separately every three months and together every six months. Each church sends two representatives to the six months' meeting. The Bethel Evangelical Church sends two representatives each year to the union meeting of evangelicals of Ethiopia.

SPECIAL COMMITTEE ON CONSOLIDATIONS

SAMUEL C. WEIR

THE PLAN OF UNION of the United Presbyterian Church and the Presbyterian Church in the United States of America provided for the naming of a Special Committee on Consolidations. The Committee is composed of 40 persons, 20 United Presbyterians and 20 U.S.A. Presbyterians. Since the Committee was named in May and June, 1957, three full meetings have been held, and in addition one meeting of the Executive Committee and numerous sub-committee meetings.

News releases have been made from time to time but it seems appropriate in response to the request of the editor of MISSIONARY HORIZONS to give something of a summary of the work of the Committee to date.

Assignment Consolidation

The assignment made to the Committee by the Plan of Union includes the following responsibilities:

1. To propose to the General Assembly plans for the organization and operation of the office of the General Assembly.
2. To aid synods and presbyteries in plans for merger and to present approved merger overtures to the General Assembly.
3. To promote plans for merger of parallel boards and agencies.
4. To consider possible reconstitution of boards and agencies with a view to the most effective administration of the functions of the new Church.
5. To recommend to the General Assembly locations for offices of boards, agencies, and the General Assembly, including "such regional offices as may be desirable, taking into account the best interests of the whole Church."

Men and Women at Work

A tremendous amount of work has been done by various sub-committees and by representatives of boards and agencies in making plans for parallel merger. Most of the major boards of the two Churches have already presented their plans to the Committee and are proceeding "as rapidly as possible" toward union in their particular areas. This procedure has been necessary because of essential long-range planning on the part of these groups.

Moving Days

One of the vital questions facing the Committee on Consolidations was the determination of the location of the boards and agencies of the new Church. In recommending locations for these boards and agencies these factors had to be taken into consideration—the size of the comparative operations involved, adequacy of space at present available, previous commitments by the U.S.A. Church, the desirability of locations in the light of functions of the boards and agencies, and other factors. We are persuaded that ultimately the important thing is not the location of a board or agency but the effectiveness of its program for the on-going life of the Church.

The Work of Our Women

One of the most thorough-going progress reports made to the Committee was that in connection with the work of the women of the two Churches. Because of considerable differences in the type of program

Dr. Samuel C. Weir, pastor of Littlefield Boulevard Church, Dearborn, Mich., is chairman of the Special Committee on Consolidations.

promoted by the women of the two Churches various changes have been necessary. However, a masterful job has been done of working out plans for "United Presbyterian Women" in the new Church. At the recent March meeting of the Committee in New York a real ovation was given to the women of the Joint Advisory Committee which sits in consultation with the Special Committee on Consolidations. Special tribute was paid to the Women's Board of the United Presbyterian Church for the amazing financial report which it presented.

Commission on Evangelism

Under the chairmanship of Dr. Cary N. Weisiger the Sub-committee on Evangelism presented a recommendation calling for the establishment of a Commission on Evangelism which will supervise the work of the Church in that area. As constituted according to the proposal this Commission will be composed of 52 persons, representing various boards and agencies, and including 24 members from the Church at large. Administratively this Commission will be related to the Board of National Missions but will report directly to the General Assembly.

What About the Seminary?

This is a question which is asked by a great many United Presbyterians who are devoted to Pittsburgh-Xenia Seminary and are greatly concerned to have its witness continue. No doubt a similar question is asked by equally devoted alumni and friends of Western Seminary. The Sub-committee on Theological Education has met with the executive committees of the two Seminaries and finds that the two Seminary boards have authorized their executive committees to take steps looking toward the possible establishment of one large theological foundation (or university of theology) in the Pittsburgh area. Such a foundation would include at least a theological school granting the Bachelor of Divinity degree, a graduate school of theology, and a school of Christian education or vocational school, with other schools possible.

To implement such a proposal the representatives of the two executive committees have been designated to employ skilled personnel to survey the situation and its possibilities. These same representatives have also been authorized to consult regularly on matters of mutual concern to the two institutions.

This sub-committee is hoping to have a report to present to the Special Committee in the fall of 1958.

At the Grass Roots

One of our most encouraging reports is at the level of the presbyteries and synods. This sub-committee under the chairmanship of Dr. Robert W. Gibson advises that overtures are now in process involving the merger of six of the United Presbyterian synods with corresponding geographical synods of the U.S.A. Church. These will be presented to the General Assembly for approval. It is even possible that other synods will also complete their plans in time to submit them to the Special Committee on Consolidations just prior to the General Assembly. This progress represents more than any dared hope for a few months ago.

The Sub-committee on Presbyteries and Synods is encouraging particular churches which desire to unite, to work out plans for merger and to submit those plans to the permanent presbytery of jurisdiction when the structure of the presbytery is established.

The Special Committee adopted at its most recent meeting a recommendation of its Sub-committee on Presbyteries and Synods that an overture be sent to the General Assembly setting new standards for the size of presbyteries. This matter was referred to the Special Committee on Consolidations by the 169th General Assembly. If approved by the 170th General Assembly, this overture will

be sent to the presbyteries for vote. The reading of the first part of the section (Form of Government, Chapter XII, Section 1) is as follows (new words italicized): "A presbytery consists of all the ministers, in number not *fewer* than *twelve*, and *at least* one ruling elder from each church, within a certain district *which includes at least twelve churches*. However, in exceptional cases, etc."

Why the 170th General Assembly?

The question has frequently been asked, If this is a new Church, why is this not the *First* General Assembly? The answer is that the Plan of Union provides that the history of the new Church shall be the combined histories of the two uniting denominations. We therefore take the numbering of the General Assembly of the older denomination and go on from there.

The many recommendations will be presented to the 170th General Assembly by the Committee on Consolidations but other areas of assignment have not been completed and the work of the Committee will continue for the next year and possibly for several years, its tenure to be determined by the General Assembly.

A CENTENARY OF CHURCH COLLEGES

(*Continued from Page* 458)

colleges certain of such courses are required, not optional on the part of the student.

This fact, as well as the spiritual atmosphere which pervades life on these campuses, should be persuasive with parents in helping their children to choose colleges. Daily chapel services and weekly vesper services are maintained on each campus. The college administrations supervise and encourage Christian Associations, student prayer meetings, and the individual devotional life of students. In more recent years, college Gospel teams are encouraged to conduct religious services in churches; and in vacation, student work camps on church and missionary projects and caravaning groups to conduct religious activities in congregations are promoted. Each year a week's evangelistic and counseling activity is carried out.

In addition to this spiritual life development, the opportunities for good companionship with other Christian young people, including the possibility of happy life-long attachments, should be among considerations in deciding upon a college.

Tim J. Campbell, LL.D., attorney-at-law in Newton, Iowa, is a former moderator of the General Assembly of the United Presbyterian Church.

IN MEMORIAM

Bonnie Russell, twelve-year-old daughter of Rev. and Mrs. J. Dwight Russell, Salem, Ore., on Feb. 7, following an automobile accident. Mrs. Russell served as 1955 WGMS Convention President.

Mrs. R. W. (Elizabeth McCrory) Walker, retired Egypt missionary, on Feb. 15, in Columbus, Ohio.

Mrs. J. H. (Ethel Martin) Colvin, retired Pakistan missionary, on Feb. 18, in Sussex, Wis.

Miss Mary J. Campbell, retired Pakistan missionary, on Mar. 22, in Frenchburg, Ky.

THEME FOR THE YEAR:

The Changeless Christ for a Changing World

Worship Service for May

"I AM THE WAY"

BERTHA C. EVANS

(Read John 14:1-6)

Our Lord, on the last night before His crucifixion, spoke to His disciples about heaven as the eternal home, in glowing words which can arouse in even a small child a longing to go there, and are precious to the eldest saint. He told them His reason for going: it was to prepare a place for them. He promised to return to receive them unto Himself, that they also might be where He is. He said they knew where He was going, and the way to it. But Thomas protested: "Lord, we know not whither thou goest; and how can we know the way?" They still dreamed of a temporal kingdom of external pomp and power where He would be anointed king and would then restore the kingdom of Israel.

The answer of the Lord is full and complete; as to "Whither?" "To the Father, who is the End of the journey"; and as to "The way?" "I am the Way; believe in God as the End and in me as the Way; I am the only Way, for no man comes to the Father but by me."

"Thou art the Way, to Thee alone
From sin and death we flee,
For He who would the Father seek
Must seek Him, Lord, by Thee."

Long ago, His coming to be the Way for sinful men to be reconciled to a holy Father was prophesied by Isaiah:

(Read Isa. 35:8-10)

He opened this Way when by His own blood he obtained eternal redemption for us. We cannot come to God by repentance and faith without the spirit and grace of Christ, nor obtain the happiness of knowing God as our Father without the merit and righteousness of Christ. He is our only Way; in Him our eternal future is settled once for all.

Thomas asked for a map; Christ gave Himself as Guide and Companion upon the way. As recorded for us, He described the Way:

(Read Matt. 7:13,14)

He is the narrow way, the true way which leads to life. His admonition is "This is the way, walk ye in it." Paul wrote to the Colossians, "As therefore ye received Christ Jesus the Lord, so walk in him." Through His spirit, and the Scriptures and their precepts, He teaches us how to walk in the narrow path; He reminds us to take diligent heed that we do not forsake the right way nor wander into a false way; He gives us power to overcome temptation; He helps us to walk worthily, being fruitful in every good work, and to increase in the knowledge of God; He enables us to talk of His wondrous works, be witnesses for Him. Our walk in Him includes every activity we engage in every day, and He empowers us to do His will.

In our Church groups, the coming months may present prospective changes in organization and leadership which may mean surrender of some familiar and loved ways of doing things. But our Guide will be the same; our Lord who has walked with us and guided us in the way of our beloved Church in the past, will continue to walk and to guide, leading ever onward and upward. He will enable us to accept and follow the new

Mrs. Rowland H. Evans and her husband served as missionaries in the West African Mission of the Presbyterian Church, U.S.A., until her husband's sudden death. She and her children now live in Baltimore, Md., where she is a member of the First United Presbyterian Church.

ways in a spirit of sweet graciousness and willing compliance if that is what we truly desire.

After the Lord had walked with His disciples on the road to Emmaus at the close of the eventful day of His resurrection, and had shown them the truth of the Scriptures which had now come to pass, finally revealing Himself to them as their resurrected Lord, they said one to another, "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures!" So His fellowship and His revelation of truth bring a glow of joy and trust to all who walk with Him today.

"When we walk with the Lord, in the light of His Word,
What a glory He sheds on our way!
While we do His good will, He abides with us still
And with all who will trust and obey."

Perhaps most of us have long known Him who is the Way, and have walked with Him in peace of heart. But to some He is only newly the Way. The Bulu people of the forest of West Africa had always known of "God who created us," but believed he had long ago gone away, forgotten them, left them at the mercy of evil spirits. These were all around them, in the trees, the stream, the wind, causing all the calamities, sickness, trouble, death, which beset them and kept them in constant fear all their lives. The "medicine man" who claimed control over the evil spirits was their only recourse for help.

It was a blessed experience to tell them the Good News, the truth that God, the Good Spirit, had not forgotten them (though His other children had long done so); that He had indeed sent His own Son to bring them back to Him because He loved them, but that they must be rid of their sin for which they deserved the punishment of eternal separation from Him, before they could become truly His children. They knew well what the burden of sin is: "It is written in our hearts," they said. As they learned that the Son had died in order to become their substitute and so to release them from punishment, and that the loving Father waited to welcome them into the new "Tribe of the People of God," if they would repent of their sin, accept the Son who is the Way to the Father and walk in Him, many did repent, and accept Him as Savior. Their hearts, which had been "hung up" in fear, at last "sat down" in peace, for His "perfect love casteth out fear."

There remain many others, in our own land and in other lands, to whom He is not yet known as the Way. They still wait for those who will come to tell them the Good News. There can be added joy for us as we walk, if we know that through our faithfulness in the Way, those others too may come to know. Our daily prayer should be:

"God be merciful to us and bless us, and cause His face to shine upon us;
That thy way may be known upon earth, thy saving health among all nations."

SPECIAL SUBSCRIPTION OFFER—APRIL, MAY, AND JUNE

Five or more *new* subscriptions, $1.20 each. Renewals, $1.50 each. Subscriptions received now will carry over to the new magazine to be published beginning in January of 1959. It will probably also be priced at $1.50 a year. Send names and money with your presbyterial delegates to the WGMS Convention for the "Subscription Shower" on May 27, or mail any time to Mrs. Ralph H. Arnold, 510 S. Trenton Avenue, Pittsburgh 21, Pa.

United

Presbyterian Women's Organization of the Presbyterian Church, U.S.A.

Work in Christian Education

JANE E. THOMPSON

INVESTING in Christian Education means investing in persons for whom, from birth to old age, resources are provided to help them grow in Christian maturity and become responsible members of our society.

Through the *Christian Faith and Life* Curriculum, there is a channel to enlist parents in Christian training and to give adequate help to pupils and to teachers by up-to-date magazines and reading books for all age groups. The child receives "away from home" teaching as well, so guidance is given for vacation and week-day church schools, resident and day camping, and junior activities.

The Westminster Fellowship program, including the church school class, youth meetings, and choir, gives youth experience in worship, study, leadership, and friendship. In addition to the Curriculum, Junior and Senior High Fellowship Kits—program materials—are produced each year.

The Church gives priority to Christian Education on the campuses because of the great leadership potential and the anticipated 60 per cent increase in enrollment in the next decade. Through its 41 church-related colleges and 145 student centers, Presbyterians believe that the leaders of tomorrow may be helped to understand their faith as well as their culture.

"Up-to-date . . . reading materials for all ages."

The church offers 50 scholarships, ranging from $100 to $1,000, to worthy students entering college. In addition approximately 600 students preparing to enter church vocations receive scholarship aid each year.

In McCormick, Princeton, and San Francisco seminaries lay professional workers may secure training in Christian education.

A three-year Church Officer Training program and a Communicants' Training program have put new emphasis on the entire membership's becoming aware of the content of the faith and their commitment to Christ.

Our church is an adult church. One out of three persons assumes some church responsibility. Training and growth must be continuous. About half a million are involved in study groups.

After several pilot projects a resource handbook called "Older Adults in the Church," has been prepared for the growing number of older adults.

The family is of particular concern to the church because it is a great channel of the faith. The office of Family Life will be sharing its insight, through research, with all who have responsibility for the family in Christian Education.

The arms of Christian Education that awaken Christian conscience and educate as to the world mission of the church are Social Education and Action and Missionary Education. Through educational means, members are helped to see the mission of the church on a world-wide scope, and are helped to build right attitudes in regard to race relations and unfair discrimination.

Christian Education is indeed a significant investment with limitless returns.

Serve

The Women's General Missionary Society of the United Presbyterian Church

In the Realm of Christian Education

BERNICE W. HUTTON

SINCE 1883, when United Presbyterian women were organized, much work has been accomplished. The first responsibility of the women, assigned by the General Assembly, was the support of the missionary enterprise of the Church through interest, prayers, and gifts. This assignment United Presbyterian women have pursued diligently down through the years, contributing to American and Foreign Missions and the annual Thank Offering.

More recently, as women became more aware of the need for a broader outreach and service in a rapidly changing world, some attention was given to the field of Christian Education. For about 15 years scholarships have been granted to each of our six Church colleges. At first these were given only to students who were planning to enter "full-time Christian service." Within recent years, however, the Protestant church as a whole has come to realize that the term "full-time Christian service" actually befits anyone who accepts Jesus Christ as Savior and that if he becomes a daily witness—he is in full-time Christian service. The term is no longer used in connection with scholarship grants. Any young person may apply for one.

The WGMS has always had an interest in Pittsburgh-Xenia Theological Seminary and annually makes a grant of $2,000 toward its Department of Christian Education. Several years ago the sum of $10,000 was given to the building fund of the Seminary and was used to provide proper cases for the Seminary's archaeological museum. This past year another $10,000 was given to pay for an apartment for the use of missionaries in residence at the Seminary.

For many years the WGMS led the denomination in its emphasis on temperance and social education, providing informational literature and funds. This program was expanded to church-wide proportions in 1951 under an Assembly Committee headed by the WGMS Temperance Secretary. As a result, a Department of Temperance and Social Education was established in the Board of Christian Education by action of the 1955 General Assembly. A large proportion of the cost of maintaining this Department has been underwritten by the WGMS, and the Women's Board has the privilege of naming three women representatives to its Committee of Directors.

Through the years the WGMS has assiduously promoted missionary education among women, youth, and children, and striven to advance the Kingdom of Christ on earth. Always there has been the recognition of God's enabling and the earnest co-operation of women throughout the denomination, without which all might have failed. We look to the future with hope and courage, trusting in Him who is the *author and finisher of our faith*, now and in the years ahead as we are united in mission!

(*This is the fourth in a series of articles appearing simultaneously in* Outreach *and* MISSIONARY HORIZONS.)

At the entrance to Pittsburgh-Xenia Theological Seminary

Officers' Page

ONE LORD CONFESSING

In January of this year a conference was held for a group of United Presbyterian women so that they might be given information and inspiration to carry to all the women of the United Presbyterian Church. It was a thrilling experience for all of us—for those of us who planned, for those who participated in the program, and for those who came to learn. The theme of the conference was found in Romans 12:5: "We are one body in Christ." The four devotional services each emphasized one phase of the theme: united in one Lord; united in mission; united in love; united in concern.

If we are to have any bases for Christian thought and action we must be united in one Lord, united as one people at the foot of the Cross. If He is not the center of our life, all is in vain. Life is meaningless unless it has meaning through Christ. Christ is much more than our elder brother. He is our guide, our direction. He is our Lord and Savior.

If we as His people are united in one Lord, we shall then become united in mission, united in love, united in concern. These follow logically as natural responses after we have established our love and loyalty to Christ. There is but one mission of the Church—the telling of His love through community, nation, and world. We have one mission—to tell. Each one must respond, each in his own way.

Christ loved us so much that He was willing to die on the cross for each one of us. We should then "be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God." (Eph. 5:1-2) What little we do as individuals to respond to this great love!

Our concern follows our love. John suggests, "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth." (I John 3:16-18) We have only to open our eyes and heart, and become concerned, for the world is pleading.

On May 28 of this year our denomination will merge with another to form the new United Presbyterian Church in the United States of America. Horizons will be broadened, friendships enlarged. Let us give thanks for the opportunities and privileges that will be ours in this new Church.

Each of our denominations will come to this merger with a great heritage and tradition. Let us not look to the past but let us each take a "forward look" that is alluring and challenging. Let us look forward with faith and confidence, with enthusiasm and love.

As Christ united all people who love Him in His sacrifice, let us through Him in the new Church become united in mission, united in love, united in concern.

Evelyn W. Fulton, 1958 WGMS Convention Treasurer

LYDIA MATTA, OVERSEAS GUEST

Miss Lydia Matta of Egypt arrived in the United States last month as a guest of the Women's General Missionary Society of the United Presbyterian Church. During a week at Stony Point, N.Y., the retreat center of the Presbyterian Board of Foreign Missions, she became acquainted with Christian women of more than 20 countries who have been chosen by the churches of their own lands to be delegates to the National Meeting of Presbyterian Women at Purdue University, Lafayette, Ind., June 25-July 1, 1958.

In April, May, and June Miss Matta will visit Presbyterian and United Presbyterian churches and communities in the East Central area, according to plans made by synodical and presbyterial presidents. She will attend the WGMS Convention in Pittsburgh and events centering around the Centennial and General Assemblies, before going to Purdue.

A radiant Christian, Miss Matta was educated in Ezbekiah Girls' School, served as headmistress of a school near Cairo, and studied for two years in a missionary training school in England.

She is well known for her outstanding work in organizing Girls' Groups in the Evangelical churches of Cairo and other centers in Egypt. Following is a letter to Miss Evlyn Fulton, WGMS executive secretary-treasurer, from Mrs. Ibrahim Said, president of the Women's Union of the Egyptian Evangelical Church:

"It was with the greatest of pleasure that we received your letter telling us about coming celebrations in the Women's General Missionary Society of the United Presbyterian Church of North America and in the Presbyterian Women's Organization and to know that the women of the Egyptian Evangelical Church will also have representation in these celebrations in the person of Miss Lydia Matta.

"We feel highly honored to have such recognition extended to us by these two Women's Organizations in America and hereby assure you that as Miss Lydia Matta comes to you she comes as a messenger of goodwill from the Women's Organization of the Evangelical Church of Egypt.

"This is to assure you also that Miss Lydia Matta has the complete backing of the women of the Church of Egypt who are pleased to be represented by a person of such fine Christian spirit whose ministry has been so richly blessed during her past years of labor among young women. She goes with our blessing and good wishes. And we pray that the cause of Christ, not only in Egypt nor yet only in America, but around the world may be strengthened and advanced through the activities of the coming months in which she and you all will participate."

E. L. M.

WELCOME TO 1958 WGMS CONVENTION

WOMEN OF Allegheny and Monongahela Presbyterials welcome the delegates of the WGMS Convention of 1958 to Pittsburgh, Pa., so long the center of United Presbyterianism.

We consider it a privilege to present to you our "New Look." Sparkling fountains in newly planted parks, gleaming office buildings, parkways weaving through the valleys, freshly painted bridges spanning the rivers contribute to our claim of "a renaissance of a city."

It is fitting that the momentous sessions of the United Presbyterian Centennial, the General Assembly, and the WGMS Convention be held in Pittsburgh. Here, one hundred years ago, on May 26, 1858, our denomination was born when members of the Associate Reformed Church marched single file from the First Church in Allegheny across the bridge to meet members of the Associate Church at Smithfield Street and Seventh Avenue. Linking arms, alternating Associate Reformed with Associate, the men marched to City Hall to constitute the United Presbyterian Church of North America.

The WGMS will convene on the site of one of the oldest congregations in the denomination and now one of the largest. The Mt. Lebanon Church stands today on a southern hilltop where one hundred years ago a small group of worshipers met regularly to witness to the saving love of Jesus Christ. The sessions which will culminate in the new United Presbyterian Church in the U.S.A. will meet in the eastern area of the city. But from the north, south, east, and west will come men and women united in their desire to better serve the Master and further the principles of Christianity throughout the world.

Please join us.

Mrs. K. W. White, President of Allegheny Presbyterial
Mrs. G. P. Graham, President of Monongahela Presbyterial

WOMEN'S CONVOCATION

THE WOMEN'S CONVOCATION at the General Assembly of the newly constituted United Presbyterian Church in the U.S.A. will be held on May 30, 1958, in the East Liberty Presbyterian Church of Pittsburgh.

The theme for the two identical services will be "Together—for the Glory of God." The services will be held at 10 A.M. and 2 P.M.

Dr. Raymond Lindquist of the Hollywood Presbyterian Church will speak. Special music will feature Alice Long Walker, as well as college choirs.

At the conclusion of each service, 12 group meetings will be held in other parts of the church to provide an opportunity for fellowship with nationals, missionaries, and other guests. Coffee and cookies will be served.

Admission necessarily must be by ticket which may be secured free. Indicate the service which you wish to attend, send your request with self-addressed return envelope to Mrs. George Taylor, Jr., 102 Richland Lane, Pittsburgh 8, Pa. (for U.S.A. members), or Mrs. Leslie J. Boone, 2718 Blackridge Avenue, Pittsburgh 35, Pa. (for U.P. members). Women in Pittsburgh, Allegheny, and Monongahela Presbyterials will secure their tickets through their local presidents.

These services are sponsored by the Women's General Missionary Society of the United Presbyterian Church and the National Council of Presbyterian Women's Organizations in the Presbyterian Church, U.S.A.

HISTORIC CHURCHES HOSTS TO CENTENNIAL EVENTS

Submitted by WGMS Convention Publicity Committee

First United Presbyterian Church of Pittsburgh

THE FIRST United Presbyterian Church, located at the corner of Fifth Avenue and Thackeray Street, is in the heart of the medical, cultural, and educational center of Pittsburgh. In November 1957, First Church completed 156 years of service in Kingdom work. In the year in which Thomas Jefferson became president of the United States the Associate congregation of Pittsburgh was organized by the election of ruling elders. It was 12 years before the new congregation erected its own house of worship at Seventh and Cherry Alley, downtown Pittsburgh, where the Bell Telephone Company now stands.

The first pastor of this new congregation was Rev. Ebenezer Henderson, who accepted a triple charge on Dec. 30, 1801, from the Pittsburgh congregation, the Turtle Creek congregation, and Bethel, now located at Monroeville, Pa. After two years Mr. Henderson resigned, giving as his reason "the great discouragements of his present charge." For about four years the congregation was without a pastor. At a meeting of presbytery Aug. 3, 1808, the connection between Pittsburgh, Turtle Creek, and Bethel was dissolved; Pittsburgh and Peter's Creek were then made one pastoral charge. In November of that year Rev. Robert Bruce became pastor of the double charge and continued so for more than four years. But on Apr. 6, 1813, the Pittsburgh congregation petitioned presbytery to dissolve the connection with Peter's Creek so that Mr. Bruce could give the former his full time. The petition was granted, and Mr. Bruce remained as pastor until the time of his death in 1846.

There followed 16 years of changing pastorates and periods of vacancy, during which time the first edifice—which the record says was "rude and primitive"—gave way to a new building on the same corner. In April 1862, as the Civil War moved into its second year, Rev. William J. Reid assumed the pastoral duties and began a long and fruitful ministry. It was during the pastorate of Dr. Reid that the congregation decided to sell the downtown property. The property at Fifth and Thackeray was purchased and the present church building was dedicated in September 1899, following a union of the downtown congregation and the congregation worshiping in the Oakland Chapel, just across the street from the present First Church. The new location was "out in the country." Pasture lands were all around it.

This was a growing church, and in October 1900, William J. Reid, Jr., came to the help of his father; after the death of his father in 1902, the young man became pastor of the congregation. In that capacity he served until his death in February 1943, ending a continuous pastorate of father and son over a period of 81 years. Dr. Paul S. Montgomery served as pastor for six years, and Dr. Clyde L. Myers for eighteen months. The present pastor, Rev. Earl W. Morey, Jr., began his work in July 1952.

Intricately woven into the life of First Church has been the work of its women. The record of the early years of the WGMS reveals the name of Mrs. W. J. Reid, Sr., as an active participant. The record also tells that the First Church (then downtown) was a popular meeting place for various groups of the WGMS. Today the Women's Service Association, under the leadership of Mrs. L. O. Frazier, is upholding the tradition of missionary interest among First Church women.

* * *

First Church, Pittsburgh, has made available to the 1958 WGMS Convention the facilities of its newly remodeled kitchen and redecorated dining room. Plans are being made to serve dinner to the Convention delegates and a limited number of visitors on Saturday evening and Sunday noon, as well as supper on Sunday evening.

On the morning of May 28, 1958, at 9 o'clock, the members of the General Assembly of the United Presbyterian Church of North America will convene in the First Church for a worship service, following which they will march along Fifth Avenue to meet members of the General Assembly of the Presbyterian Church U.S.A., and together the two groups will proceed to Syria Mosque to form the United Presbyterian Church in the United States of America.

First Church was privileged to entertain the Seventy-fifth Anniversary meeting of the General Assembly and the Sixtieth WGMS Convention. It now extends a hearty welcome to all delegates, commissioners, and visitors attending the meetings in Pittsburgh in this our Centennial Year.

First United Presbyterian Church of Allegheny

IN 1831, the persons in Allegheny who were of Associate Reformed faith united to petition the Presbytery of Monongahela to organize a congregation in Allegheny Town. The petition was granted, and the congregation organized on Oct. 27, 1831. Rev. Moses Kerr supplied the pulpit until mid-1832 when he was forced to resign due to ill health. A call was presented to Rev. John Taylor Pressly, the newly appointed professor in the Theological Seminary, on Oct. 24, 1832. Rev. Mr. Pressly served until Aug. 13, 1870. During his pastorate, the church removed from the corner of South Diamond and East Diamond Streets to the present Union Avenue location on Jan. 1, 1869. Dr. Pressly was the first moderator of the newly formed United Presbyterian Church in May 1858. A Sabbath School was formed in 1834, and the church was incorporated by the Commonwealth of Pennsylvania. The "Ladies' Foreign Missionary Society" was organized in the congregation on Jan. 23, 1838. Dr. Pressly served as editor of *The Preacher*, later *The United Presbyterian*, and as the Seminary professor throughout his pastorate.

Dr. W. J. Robinson became pastor in March 1873. The church indebtedness was paid off, use of tokens for Communion was discontinued, and a manual pipe organ installed during his ministry. A great missionary movement was initiated, and the Tenth United Presbyterian Church was founded.

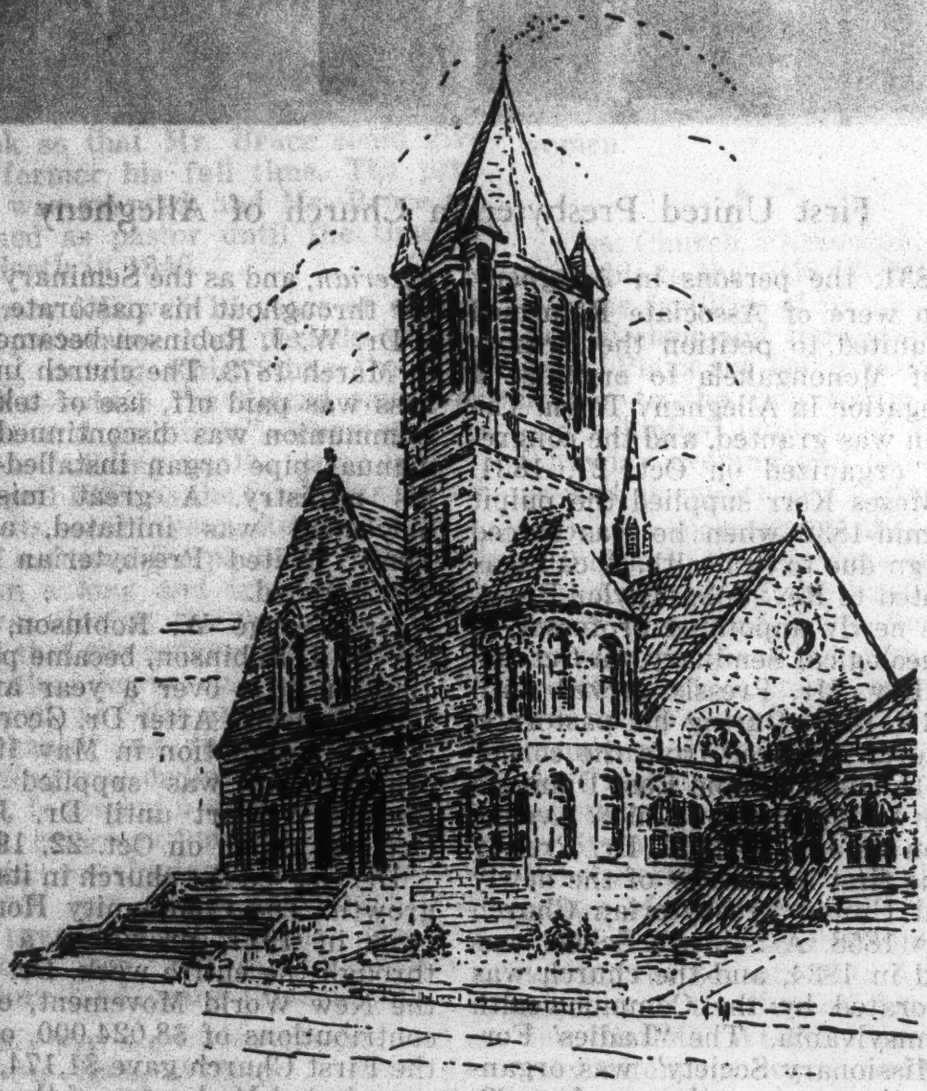
Dr. George W. Robinson, son of Dr. W. J. Robinson, became pastor in 1901, a little over a year after his father's death. After Dr. George Robinson's resignation in May 1911, the congregation was supplied by Dr. George Wishart until Dr. J. Alvin Orr was called on Oct. 22, 1913.

Dr. Orr led the church in its largest growth. The Community House was built in 1917, providing a witness through the entire week. Dr. Orr led the New World Movement, enlisting contributions of $8,024,000, of which the First Church gave $1,174,000. He was elected Moderator of the General Assembly in 1934. After his resignation in 1939, Rev. Charles Watson

Fulton served the church until 1948. In June 1949, Dr. J. W. McGlathery became pastor, and is at present serving the church.

Of special interest from the missionary point of view is the fact that Mrs. Mary Clokey Porter, the founder of the Thank Offering plan which has been such a great blessing to the work of the Women's General Missionary Society, was a member of First Church. She was the organizer, in 1908, of a group of Sabbath School girls into a missionary society that was named the Young Women's Missionary Circle. After Mrs. Porter's death in 1920, the society was renamed the Mary Clokey Porter Missionary Society in her honor. Today this Society, which meets in the evenings, and the Women's Missionary and Aid Society, an afternoon group, and the Junior Missionary Society are active in the promotion and support of the mission work of the WGMS.

A Communion service will take place in First Church, North Side, during the Centennial celebration.



Sixth United Presbyterian Church, Pittsburgh

Sixth United Presbyterian Church of Pittsburgh

THE SIXTH United Presbyterian Church is located at Highland Avenue and Station Street in the heart of East Liberty, just a few blocks from the site of the Pittsburgh-Xenia Seminary.

This church was founded in the fall of 1856, its first service being held in a schoolhouse on Center Avenue. Its first home was a small structure on Flavel Street, which was later enlarged. This building still stands today.

The Sixth Church outgrew this building and a second home was built at Collins Avenue and Station Street, close to its present site. Again the congregation continued to grow and the cornerstone for the present building was laid in 1893. This edifice has been enlarged and remodeled until it is one of the largest churches in the Pittsburgh area.

Several pastors have served this church over the years, namely: Rev. Henry C. McFarland, 1858-1865; Rev. Joseph Hawk, 1865-1869; Dr. R. B. Ewing, 1870-1890; Dr. Robert M. Russell, 1890-1906; and Dr. Archibald Robinson, 1907-1946. In 1947, the present pastor, Dr. Ansley C. Moore, was installed.

Three other United Presbyterian churches are an outgrowth of this congregation — Homewood, Lincoln Avenue, and Shadyside.

The Women's Missionary Society of this church was organized in 1882 and assumed its responsibilities in both home and foreign mission work. Later the Young Women's Missionary Society and the Mary M. Hill Missionary Society were formed. The women of Sixth Church have contributed generously, both financially and in personal service to the mission program of the church.

Miss Cora B. Dickey, a member of one of these societies, went to Egypt in 1896, the first person from Sixth Church to go into the mission field. Since that time many others have answered the call to full-time Christian service.

Sixth Church figures prominently in the Centennial program in May. On Sabbath afternoon, May 25, a Centennial Communion service will be observed and on May 27 the United Presbyterian General Assembly will convene here.

EGYPTIAN EVANGELICAL CHURCH TODAY

(*Continued from Page* 466)

a Board of Administration. Four councils are to be formed to carry on the various activities of the church. The councils are: Council for Evangelism (Home Missions and Foreign Missions); Council for Finances; Council for Christian Education; Council for Church-Related Institutions.

These organizations began work a month ago. In the Board and in the Councils, missionaries, laymen and women are appointed. If this organization develops as hoped, full-time general secretaries will be appointed. This will bring the church to such a state as will make her fit to assume full direction of both Synod and Mission activities. Amalgamation of Mission and Synod will be the happy blessed result, with missionaries and Egyptians as co-workers.

As I said 30 years ago, I still say, "The church of Egypt is growing, and the writer has faith in God and in her sure steps."

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

1951 Assembly: "We recommend that the General Assembly wholeheartedly support the Women's work by encouraging increased gifts of Thank Offering."

SENIOR LIFE MEMBERS
$25 Each

658. Mrs. Joseph Wagnell, Queens Village, N. Y. By Mrs. C. Christiansen.

659. Miss Madeline Schrieber, Queens Village, N. Y. By Mrs. Lewis E. Weber.

660. Miss Joan Croop, Queens Village, N. Y. By Mrs. C. Gemmill.

661. Mrs. E. Stumpf, Elmont, N. Y. By a friend.

662. Mrs. Mary Wright, Newburgh, N. Y. By Women's Society for Christian Service.

663. Mrs. Grace Arthur, Fairview, N. J. By the WMS of First Church.

664. Mrs. George Fishburn, Zelienople, Pa. By her son, John.

665. Mrs. C. W. Wills, Zelienople, Pa. By her husband.

666. Mrs. James Jamison, Zelienople, Pa. By a friend.

667. Mrs. Leo Hart, Zelienople, Pa. By her mother.

668. Mrs. Mildred Starks, Buffalo, N. Y. By Agenda WMS, South Park Church.

669. Mrs. Ralph Peter, Tonawanda, N. Y. By Mrs. Raymond Huenniger.

670. Mrs. Donald Smock, Tonawanda, N. Y. By Curtis Park Women's Association.

671. Mrs. Charles Brodie, Niagara Falls, N. Y. By Hyde Park Women's Missionary Association.

672. Mrs. Frances Obermeyer, Buffalo, N. Y. By Amicus WMS, First Church.

673. Mrs. Winnie Petit, Buffalo, N. Y. By a friend.

674. Mrs. Marshall Easton, Hamburg, N. Y. By Wayside Women's Association, Wanakah.

675. Mrs. Howard Abbott, Athol Springs, N. Y. By Wanakah Wayside Women's Association.

676. Mrs. Irving J. Klenk, Kenmore, N. Y. By Deerhurst WMS.

677. Mrs. William E. Higgins. By a friend in the Deerhurst WMS.

678. Mrs. Thomas Macfarlane, Buffalo, N. Y. By her sister, Miss Catherine Crawford.

679. Marion K. Pease, Mumford, N. Y. By Mrs. John Frey.

680. Miss Marion Repschlager, Buffalo, N. Y. By Mrs. Eleanor Repschlager.

681. Mrs. Eleanor Repschlager, Buffalo, N. Y. By Miss Marion Repschlager.

682. Miss Gladys Pagel, Buffalo, N. Y. By the Missionary Guild, Second Church.

683. Adoline Harbison, Buffalo, N. Y. By Missionary Guild, Second Church.

684. Mrs. Raleigh Elsheimer, Buffalo, N. Y. By the North Park Women's Association.

685. Mrs. Warner Johnston, Buffalo, N. Y. By the North Park Women's Association.

686. Mrs. Pauline Zacher, Buffalo, N. Y. By Group 1 of Women's Association.

687. Mrs. Marjorie Pococke, Buffalo, N. Y. By North Park Sabbath School.

688. Mrs. Ellen Wassell, Buffalo, N. Y. By Mr. James Wassell.

689. Mr. Leroy Olver, Buffalo, N. Y. By Mrs. Leroy Olver.

690. Mrs. Etta Grace Andrews, Buffalo, N. Y. By Mrs. Leroy Olver.

691. Mrs. Mary Todd, Buffalo, N. Y. By Mr. Robert Todd.

692. Mrs. Evelyn Frank, Buffalo, N. Y. By son, Mr. Ernest Frank, Jr.

693. Mrs. Helen Kreisel, Buffalo, N. Y. By friends.

694. Mrs. Joyce Bautz, Buffalo, N. Y. By Mrs. Opal Lallmang.

695. Mrs. Lillian Ohl, Buffalo, N. Y. By a friend.

696. Mrs. Flora Daw, Buffalo, N. Y. By Cleveland Drive Women's Association.

697. Mrs. Bessie Seigel, Buffalo, N. Y. By Cleveland Drive Women's Association.

698. Mrs. Margaret Bell, Buffalo, N. Y. By Cleveland Drive Women's Association.

699. Miss Gay Fabel, Buffalo, N. Y. By the Cleveland Drive Women's Association.

700. Miss Patricia McCormick, Buffalo, N. Y. By the Ruth N. Purdy Girls' Circle.

701. Mrs. Effie Vermilling, Buffalo, N. Y. By Naomi Circle, Riverside Church.

702. Mrs. Alta Hicks, Socorro, N. Mex. By Sadie Donnan.

703. Mrs. George Atcheson, Kenmore, N. Y. By friends.

704. Mrs. Robert Cummings, Kenmore, N. Y. By Mrs. Wm. Leggett and Mrs. A. G. Martin.

705. Mrs. Viggo Dale, Kenmore, N. Y. By friends.

706. Mrs. Barbara Lou Erion, Kenmore, N. Y. By Mr. and Mrs. Frank Erion.

707. Miss Judith T. Gilmour, Kenmore, N. Y. By her mother.

708. Mrs. Everette Greene, Kenmore, N. Y. By friends.

709. Mrs. Clarence Hoyes, Kenmore, N. Y. By Mrs. W. Price.

710. Mrs. John Plache, Kenmore, N. Y. By Mrs. A. Kreib.

711. Mrs. Robert Roseler, Kenmore, N. Y. By her mother, Mrs. H. Ashburn, and Mrs. W. Fenwick.

712. Susan Jane McDonell, Kenmore, N. Y. By a friend.

713. Mrs. Merle S. Day, Kenmore, N. Y. By the Dorcas Society.

(To be continued in a later issue)

Prayer Groups

MRS. GEORGE W. HUTTON, Secretary
609 Bedford Ave. S. W.,
Canton 10, Ohio

1928 Assembly: "Herein lies the secret of the success that has marked the undertakings of the (Women's) Board—that they have been planned and developed in the atmosphere of prayer."

Our 25th Annual CALL TO PRAYER

On Tuesday morning, May 27, 1958, the women of the United Presbyterian Church will join together in their 25th annual "Prayer Around the World" observance!

This Silver Anniversary coincides happily with the Diamond Anniversary of our WGMS, and with the Centennial Year of the denomination.

As this service takes place at the Convention at 11 A.M., Eastern Daylight Saving time, women may observe the same period according to the time schedule on the right. What a privilege to have a *set time*, that we may make a vital ring of prayer around the world! Remember you may share in this privilege alone, if you are unable to be with a society or presbyterial group.

IN THE U.S.A.

10 A.M. Eastern*
11 A.M. Eastern DST
9 A.M. Central*
10 A.M. Central DST
8 A.M. Mountain*
9 A.M. Mountain DST
7 A.M. Pacific*
8 A.M. Pacific DST

OVERSEAS

Pakistan-India .7 P.M.
Egypt .....4 P.M.
Sudan .....4 P.M.
Ethiopia .....4 P.M.

*Refers to Standard Time.

SILVER ANNIVERSARY PRAYER AROUND THE WORLD OBSERVANCE, MAY 27, 1958

Program Suggestions

I. *CALL TO WORSHIP AND PRAYER*: Ps. 40:5-8; Ps. 77:10b-14; Acts 1:14

II. *SONG*: "Now With Joyful Exultation"

III. *POEM*, page 38 of *Prayer Cycle*, by Frances Brown

IV. *PRAYER OF THE FIFTEENTH CENTURY*, by Thomas a Kempis: "Strengthen me, O God, by the grace of Thy Holy Spirit. Grant me to be strengthened with might in the inner man, and to empty my heart of all useless care and anguish. O Lord, grant me heavenly wisdom, that I may learn above all things to seek and to find Thee, above all things to relish and to love Thee, and to think of all other things as being, what indeed they are, at the disposal of Thy wisdom." In the Name of the Savior, Amen.

V. *MEDITATION: OUR WITNESS IN A NEW DAY*
   a. United in faith—Matt. 18:19-20; James 5:16; Heb. 11:6; with assurance of His presence—Rom. 8:26,27; Isa. 65:24; Ps. 25:6.
   b. United in love—John 15:7-12; Heb. 10:24,25; Phil. 2:1-3,10; John 21:15; this brings humility and harmony.
   c. United in purpose—Acts 1:4; Acts 4:24, 31-33, for power and winsomeness. Also Eph. 4:1-3, 13-16.

Thus, with such unity of spirit, we can "by prayer and supplication, with thanksgiving, let our requests be made known unto God"; then, also with Paul, our witness will be that we "can do all things through Christ which strengtheneth me!"

VI. *PRAYER*:

O, give us grace to tarry in this hour,
To wait Thy summons, Lord, to hear Thy Word.
Check our impetuous haste, remembering always,
What is Thy will can never be deferred.
In quietness and confidence, strengthgiving,
We would realize Thy presence and deny
Our fears in this Thy promise, "I will teach thee
The way to go and guide thee with mine eye."

Della Adams Leitner

VII. *THE PRAYER PERIOD* (prayers should be designated, for the most part, should be definite, and not long):

For our personnel overseas; our fellow Christians in other lands; the churches newly established overseas; the newly-organized churches in our own land, their leaders; the students and faculty of our Seminary; the many churches without pastors in this day; the work of the women.

For the Christians of various colors in our land; for the children and youth of all our homes, that their faith may grow to be sure and steadfast, and that their lives may be lived in witness to the loving Christ; for the aged and anxious ones; for the boards and agencies of our Church, and staff personnel; and for our own native land, and those in authority.

For the new Church, giving grateful thanks for the accomplishments and for the precious things of other days; for the guidance of the Holy Spirit in all the days ahead, that unitedly we may "declare his glory among the nations; his marvelous works among all the peoples"!

Thou art the Christ! to Thee we own allegiance.
May our devotion sweep from sea to sea,
Even as we, the gift from Thee receiving,
Joyfully minister that gift for Thee.

Hymn, "Ancient of Days"

VIII. *SONG*: The Lord's Prayer (Finlandia), #168, *Songs for Christian Worship*

For information regarding travel, registration, hotel reservations, and rates at the WGMS Convention in Pittsburgh, May 24-27, please refer to the back cover of the March issue of MISSIONARY HORIZONS.

The boxed quotations on department pages were chosen from the Minutes of the General Assembly across the years, often from the Report of the Committee on Women's Board, which reviewed the work of the WGMS annually.

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

1957 Assembly: "An increase in teen-age participation as well as adult enrollment in the WGMS is worthy of praise."

MAY PROGRAM SUGGESTIONS

THEME FOR THE YEAR:
"The Changeless Christ For A Changing World."

MAY DEVOTIONAL THEME: "I Am the Way"—John 14:1-6

Here Christ is speaking words of comfort and courage to his disciples as they celebrate together the Passover for the last time. He gives to them a mere "word picture" of an eternal abode prepared for them in His Father's house. He reassures them that only by His going from their earthly midst and His coming again can they likewise dwell with Him in the mansions to be prepared in heaven.

How thrilled they must have been when He not only gave the promise of the existence of a prepared place, but likewise gave to them explicit knowledge of the way from earth into heaven to this place prepared for all who are disciples of Christ. Jesus said very emphatically, "I AM THE WAY." A way or a road, we know, is a route leading us from one city to another. Thus Jesus presents Himself as the Way, the only Way leading His followers into heaven and to the Father. "I am the way . . . no man cometh unto the Father but by me."

We further note the reason He can call Himself "the way." He is the Way because He is "the truth." He calls Himself "the truth" in contrast to the shadows or symbols of the Old Testament. In the Old Testament God revealed Himself by means of ceremonies and sacrifices. These were all symbols of the way in which the sinner could approach God. Then Jesus, the Truth, came into the world. The symbols passed away. And because Jesus is the Truth, therefore He became the Way that leads to the heavenly Father.

There is absolutely no other way to heaven's glory and the Father's presence than the Way, Jesus. Let us choose Jesus today!

PRAYER CYCLE: Second Day

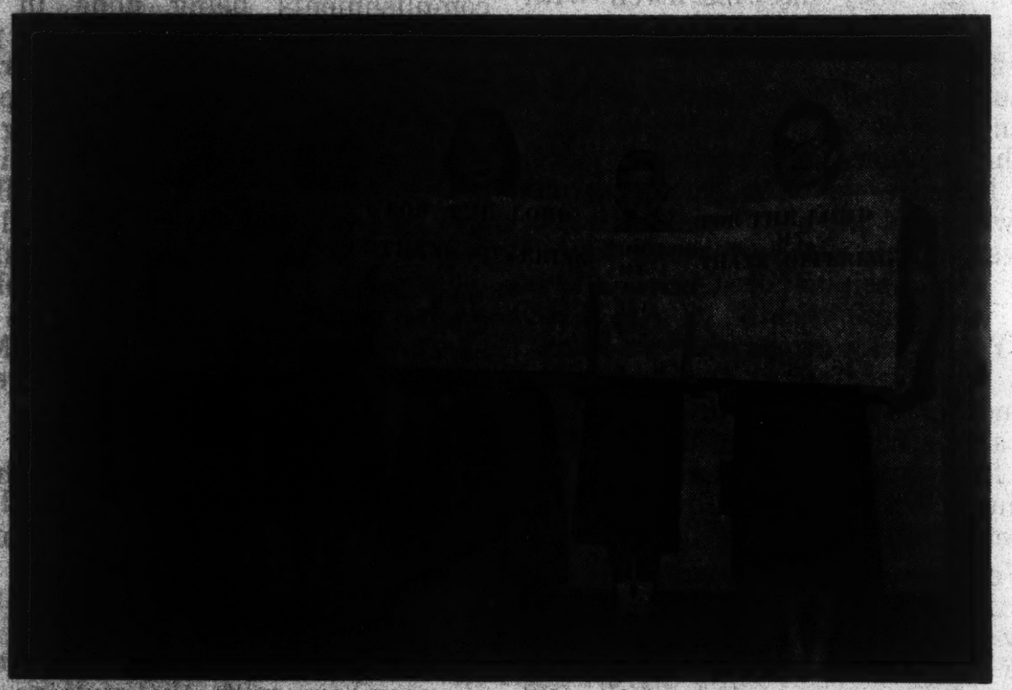
AN EXCHANGE OF IDEAS

How much we can learn from one another! Here are some ideas that have come to hand from some of the societies throughout the Church. You may find these helpful to your society. To your Teen-Age Secretary it is a real joy and thrill to learn of the interesting and stimulating accomplishments being done in the Teen societies with regard to program planning, Thank Offering, stewardship, prayer and service projects. Space prevents my giving an "honorable mention" to the individual societies from which the following information is collected. All together, I should like to commend all who have made these accomplishments. Remember always, efforts and accomplishments done in the Master's name and for His glory are always known and blessed by Him, now and for eternity!

1. One group made puppets with the Teen Thank Offering boxes and used these in the presentation of Thank Offering thoughts.
2. Another used maps of our mission stations in presenting the program. To better acquaint members with the stations, the maps were marked with the locations of each station and at these locations were pasted pictures of the missionaries serving there.
3. A third group dramatized mission stories. "How to Get Married in the Sudan" proved to be a very interesting drama.
4. One society used a variety of visual aids for stressing Thank

Offering, stewardship, temperance, and the program topics.

5. Still another held a study on Indian Americans and included in their meeting a supper of Indian food.
6. One group contributed toward the support of a girl in a foreign mission school.
7. Others sewed hospital gowns.
8. Some rolled bandages for Jane Cook Hospital.
9. One society sent boys' and girls' socks filled with small useful articles and candy to a mission station.
10. One group made use of flannelgraph helps in presenting the devotions.
11. A worship center was used for each meeting in some societies.
12. One society trimmed a Christmas tree with useful articles made by the members. These articles were sent to home mission stations.
13. One group made baby receiving blankets, each from a yard of outing flannel.
14. Individual societies presented devotions at spring and fall Teen Rallies.
15. Members of one group emptied their Thank Offering boxes at each month's meeting with the idea of accumulating more for their Thank Offering.
16. Filmstrips and slides on stewardship, temperance, and the Thank Offering were employed by one group.



This is one of our new Teen societies organized for real service in the Teen Department. Mrs. Max Newman is the sponsor of the Miriam Society of the Kenton congregation in Ohio Northwestern Presbyterial. Here they are shown presenting the play "A Thank Offering Box Speaks." Upon close observation you will notice in the picture that the center box was "torn open" by its owner to pay the insurance man!

Those presenting the play are (from left to right): Janice Parker, Sue Ellen Shick, Sharon Johnston, Sherry James, and Nancy Lee Shick. Congratulations to this fine group!

(*Continued on Inside Back Cover*)

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

1906 Assembly: "A plan has been adopted for consolidating all the Junior work of the Church . . . under one form to be largely controlled by the WMS."

BEGINNING OF THE JUNIORS

In this Centennial Year of our denomination, we are stressing at times some of the beginnings of various organizations of our Church. Here is a presentation that depicts the beginning of the Junior missionary society. It might be used for the graduation service for your Juniors, or for a service prepared for the parents and friends of the Junior missionary society. This is patterned after the plan of organization of Junior missionary societies in 1892.

As a visual, use a flannelgraph (the size depending upon the size of the audience) on which a build-up will be made. Each speaker will add to a wheel the part about which he speaks. Start with the hub—a circle made from some heavy black paper with a piece of outing flannel or sandpaper on the back—enough to make it stick to the flannelboard which should be covered with pale blue outing or some other light color. The following six speakers will put the spokes on the hub and then conclude with the rim of the wheel. Guide lines can be made lightly on the flannelboard so the Juniors can see them, but the audience can't.

THE BUSY WHEEL

JUNIOR SUPERINTENDENT: It was in 1892 that Mrs. Edwin M. Hill recommended to the Women's General Missionary Society that a new organization be founded for promoting missionary education among children. She likened the plan of organization to a wheel which she said "should take its place among the other busy wheels of the WGMS."

It is our purpose now to present this plan of organization as outlined by Mrs. Hill because we have used this general plan down through the years.

As we present the organization which is the Junior missionary society, we shall build before you that very busy wheel with the hub, six spokes, and the rim.

FIRST JUNIOR: We shall start with the hub of the wheel. (*Places hub on the flannelboard*) The hub is the very center of our program. Mrs. Hill called the hub—PRAYER. We have a *Prayer Cycle.* Each night many Juniors petition the Heavenly Father's blessing upon the many parts of our missionary work, church work in general, and other activities which touch the lives of the boys and girls day by day. Jesus said, "When ye pray," expecting not only adults to pray, but also boys and girls. In our Junior society we are taught to lead in public prayer. Prayer is the very center of our program.

SECOND JUNIOR: One of the spokes of the wheel is MEMBERSHIP. (*Places spoke on the hub*) This year we have 15,536 members. Our goal is to have each boy and girl who attends our church school a member of our Junior missionary society, too. (*You can insert the figure for local membership here also.*)

THIRD JUNIOR: Another spoke of the wheel is REPRESENTATION. (*Places spoke*) Our society superintendent represents us at presbyterial meetings of the Women's General Missionary Society. Our General Secretary represents us on the Board of Directors of the Women's General Missionary Society.

FOURTH JUNIOR: A third spoke of the wheel represents WORK. (*Puts spoke on flannelboard*) Juniors have each year five projects called Junior Special. They are part of the work done normally by the Board of Foreign Missions and the Board of Amer-

ican Missions; but because of their special interest to children, the Women's Board asks that they be given to Juniors as their own special project. This year our projects are:

1. Salary of A. Missionary
2. Maintenance of the *Ibis*
3. Support of the Children's Ward, Memorial Hospital, Sialkot, Pakistan
4. Repair of Community Building at Simnasho Mission, Warm Springs, Ore.
5. Hot Lunch Program at Camden Academy, Camden, Ala.

Juniors also participate in Thank Offering; our Junior Life Membership funds have been used in many ways to help in missionary work. Contributions are also given to the Foreign and American Departments of WGMS and to the WGMS Expense Fund. In addition to these financial projects, we give Junior Joy Parcels in which articles which have been bought or made are sent to places of great need. Through these work projects, our influence for Christ is felt in all parts of the world.

FIFTH JUNIOR: This spoke represents MEETINGS. (*Places spoke*) Our meetings start with a worship service led by one of our members. Sentence prayers are a very important part of this service. Our programs center around the study of foreign and American mission fields supported by the United Presbyterian Church. We also study two mission study books a year prepared and used by many denominations. Missionary stories are very interesting and in our meetings we find that boys and girls who live in other parts of the world are just like us. Our meetings are made interesting through crafts, games, songs, plays, and service projects.

SIXTH JUNIOR: SECRETARIES are represented by this spoke of the wheel. (*Places spoke*) Each presbyterial has a Junior Secretary who helps and encourages the superintendents of the local societies. The General Secretary, with the counsel of the Women's Board, plans the Junior work in our denomination.

SEVENTH JUNIOR: The last spoke in our Junior missionary wheel stands for our MOTHERS. (*Places spoke*) Our mothers encourage us in our missionary work and often help our superintendent in many ways. (*Each society may add projects of its own in which mothers have cooperated.*)

JUNIOR SUPERINTENDENT: Such a wheel as we have made here could be a useful wheel only if it were bound together by a rim of LOVE. Jesus said, "By this shall all men know that ye are my disciples, that ye have love one for another." He meant love not only for ones in our own group, but love for everyone, everywhere. This idea holds our whole plan of organization together. "We love because He first loved us." (*Places rim on the wheel*)

THE CHURCH IN THE NORTH SUDAN

(*Continued from Page* 467)

for conferences for various age groups, and is something very special to those who have met there. When needed buildings are added, and when leaders are trained, Gereif can become to the Evangelical-Coptic Church of the Sudan what New Wilmington is to the United Presbyterian Church of North America.

In what way can you readers in the USA help right now in addition to praying and giving money? These projects take personnel. Please send to the North Sudan the YES special workers who are asked for—a librarian and youth work specialists; the special term teachers and nurse-teacher who have been requested through the Board of Foreign Missions; the career nurse, woman educationist, man educationist, two women for Bible Women's work for whom we are appealing. So can you help to build up an adequate leadership in the church of the North Sudan.

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
R. D. No. 4, Kimlyn Rd., Irwin, Pa.

1911 Assembly: "We would call attention to the following items of special interest: 1. Work among Mountaineers, where a college was dedicated and a congregation organized during the year."

DR. ESTHER MITCHELL

BESS GIFFIN

The story of the early days at Frenchburg would not be complete without a tribute to Dr. Esther Mitchell, and the work she did at the first little hospital. The hospital had been built by the local people. Dr. Mitchell had retired from active practice, but when she learned of the need, she came and gave nineteen years of dedicated service.

I cannot tell about Dr. Mitchell without telling you what she was like, and yet I do not want to emphasize her peculiarities, for she had a heart of gold and we all loved her. She was —unusual. She was not careless of her appearance, just indifferent to it. Nothing was allowed to interfere with her work, so she wore whatever was at hand. She drew her hair back in a tight little knot; if she had a hairpin, she used it; if not she broke a thorn off a bush. She was meticulous about her medicines and medicine case, but anything else she wanted to carry she stuffed in a pillowslip—it was handy, clean, capacious, and replaceable, so, why not?

She was not afraid of anything, even the skunks which invaded her chicken coop. She just grabbed them by the hind legs, before they could arch themselves for business, and threw them out. She had no patience with malingering, but if you were ill in body or troubled in spirit she was Patience and Good Sense. She was old-fashioned in her methods and frankly said she did not have time to keep abreast of the new discoveries. She leaned heavily to calomel and salts, but she knew medicine, and, like the old-school doctors who relied on judgment more than equipment, she had an uncanny instinct for diagnosis. This was the opinion of the other doctors and surgeons who came to our hospital on occasion. They all respected her judgment.

She used to drive my husband nearly to distraction for she would not keep accounts. Money, to her, was just something to be used for someone's need. She was as honest as the day, but her own money, and hospital funds alike, just disappeared. When the accounts went in to the Women's Board, there was always a blank page from the hospital. The good women stormed about it—but never did a thing. Dr. Mitchell was irreplaceable, and they knew it—and she knew it. And the money had all gone for good works, so why count it up?

SHE HAD a hard life. The hospital had been built with great good will, but poor planning. There was no kitchen, and the only place where she could do even a little cooking was on the small coal-burning stove which ran the sterilizer. The original plan had been for meals to be prepared at the dormitory, but that didn't work out well. Neither hours nor diets were suitable. So when there were in-patients, meals had to be prepared by some woman in her home and brought in.

The furnace was an afterthought. There was a little money left when the hospital was built, so they could

Mrs. William Giffin served in Frenchburg, Ky., from 1918 to 1924 while her husband was superintendent of Frenchburg School and pastor of the church there. She has written her reminiscences in a series of stories, one of which is condensed here.

have a furnace instead of stoves. To put it in, the workmen just broke a hole in the foundation wall, under the front porch, where it wouldn't show. To tend the fire, Dr. Mitchell had to go outside, down 11 steps (I've counted them many times), duck under the porch, and climb through that hole in the wall. The refrigerator was down there, too, but we had ice only in emergencies and usually the emergency was over before we could get the ice.

When there were in-patients, she was doctor, nurse, and housekeeper. When there were none she went out on calls. She rode horseback, over whatever road or trail would get her there, and stayed as long as she was needed. The only thing she asked, in the way of accommodation for herself, was that if the call came at night there would be some man to go with her. No wonder the people loved her. To many of them Frenchburg meant Dr. Mitchell and nothing else. When our baby was learning to talk, she got her words twisted, and called her "Mitchell, Doctor." Others took it up and she was known far and wide as "Mitchell Doctor."

SHE LIVED a dedicated life—dedicated to the physical welfare of the mountain people in our community. I shall tell you one story to illustrate what I mean. One cold winter morning she came to my house carrying her inevitable pillowslip, and emptied out onto my dining table an old straw hat and a little bit of just about everything that had ever gone on a hat by way of trimming.

"I want you to make me a hat," she said. "I want a summer hat, with winter trimming, so I can wear it all year around."

I began to sputter, of course, and said that I was no milliner and couldn't make a hat. I might as well have kept quiet and gone right to work for no one ever said "No" to Dr. Mitchell and got by with it. The hat I turned out was no Schiaparelli, but she wore it for three years.

The story behind the hat-making was this: Berea College, at Berea, Ky., is the oldest and finest of the mountain schools. It does full college work as well as foundation school and industrial work. It was inaugurating a new president, and we, like other mountain schools, had received an invitation to the ceremony. At faculty meeting it had been voted that Dr. Mitchell, as senior member of the faculty, should represent our school. She wanted to go, and everyone knew she deserved a vacation. For a wonder, there was nothing in the way of her going, except that she had no hat. Now, you or I would have started out bareheaded and bought a hat in some town—Mt. Sterling, Winchester, Lexington—but not Dr. Mitchell. Some poor soul might come to her door needing something, so she wouldn't spend anything on herself lest she come short of meeting the need.

She used to like to come over to my kitchen, usually at night, and have a cup of real tea and the heel of a fresh loaf of bread. She could never keep tea at the hospital for the mountain people like it, too, and she gave hers away. The mountain people called Chinese tea "fotched on tea"—(fetched), to distinguish it from pennyroyal or sassafras or other local infusions. I wish all our recollections were as pleasant as those cups of tea, but we ran into stark tragedy.

After five years of the strenuous program—school, church, business, administration, discipline, bookkeeping, and just plain work—Will's health failed and we had to leave the field. That fall a bad epidemic of typhoid fever broke out. There were more than 30 cases. There were eight deaths, one teacher, Miss Margaretta McKnight, and seven students. Our little high school was almost devastated.

This was hard on Dr. Mitchell. She was getting old and frail. But she continued for a few years more, hoping another doctor could be found to take her place. Then she resigned and went to live with friends at Mt. Sterling.

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

1890 Assembly: "Conference . . . resulted in an agreement between the Board of Home Missions and the Women's Auxiliary Board to transfer to the latter . . . the Warm Springs Indian Mission."

NOT FAREWELL BUT GREETINGS

FRED C. PATTERSON

We were United Presbyterians by birth, training, and service, and would have remained so by personal preference. Yet we were invited by the Presbyterians U.S.A. to take charge of their mission here at Kayenta, Ariz., and God made it clear He wanted us to accept that invitation. We came back to Kayenta last August and soon found the work could be done more effectively if we transferred our membership to the Presbyterians, which we did to take effect Jan. 1, 1958, several months ahead of the final consummation of the union.

This seemed to us like saying farewell to much that we held dear in the United Presbyterian Church—wondrous fellowship with missionaries in the foreign field, with fellow ministers, and with our parishoners in two Pennsylvania pastorates, with the Women's General Missionary Society during twenty-three years of service in the Indian American field. We think of the fifteen years' service among the Mesquakies at Tama, Iowa, and remember the direct answer to a specific prayer request on the very day the Philadelphia Presbyterial Prayer Group was praying. This is just one example of how God worked through such Prayer Groups all over our Church to encourage us and other missionaries not to faint but to have faith there would be a harvest; and He has brought the harvest in answer to your prayers. It has been a thrilling experience these past eight years to start a new mission for the United Presbyterian Church at Oljato, Utah, where there were no Christians and now 16 Navahos have been baptized and others express themselves as believers; where there was nothing but desert and now there is a water supply, a power plant, three residences, and a church building; where the whole United Presbyterian Church has worked with us in accomplishing these goals in Navaholand; where there is a young missionary family with a Christian Navaho Helper to carry on in the years ahead.

WE ARE approaching retirement age and would have been happy to retire from Oljato but God had other plans, so here we are at Kayenta, Ariz. In a sense we owe a debt to Kayenta, for this mission sponsored us our first years out here and its good will among Navahos gave us a good boost toward securing the permit we needed to start the mission at Oljato. Soon after we arrived this time, we were plunged into a three-day camp meeting, plans for which had been made by the Navaho Helper, Harold N. Drake. It was a new experience to watch the Navahos in charge and taking part in their own

The stationary trailer house ("Hogan de Luxe") at Kayenta, Arizona, from which Rev. and Mrs. Fred Patterson began work in 1949 at Oljato, Utah, 30 miles north

way, but before we tell you more about this camp meeting let us review for you a camp meeting here in 1950.

At that time there were few Christians in Kayenta; there were none at Oljato 30 miles north; none at Dennehotso 30 miles east; none at Chilchinbito 20 miles south; none up on Black Mesa west of us; and no one came from those places to the camp meeting here in Kayenta. White missionaries were in charge of the cooking and the meetings, and did the preaching through Navaho interpreters.

At this meeting, September 1957, Mrs. Patterson and I were the only white missionaries present. She played the organ and I ushered. Harold Drake was in charge of meals and of the meetings in which the preaching was done by Navahos—no time lost interpreting. But even the visiting Navaho evangelists didn't get much chance to preach. Cecil Todechenee was here with a group from Oljato, Alfred Miller with groups from Dennehotso and Chilchinbito, and Fred Russell with a group from Black Mesa. These groups took turns singing specials from the Navaho hymnbook and following the songs with testimony by one or more of the group. This kind of camp meeting produced results in the lives of the Navahos. Kayenta is a natural center for such meetings which should often be repeated.

The Presbyterians have seven such stations among the Navahos in Arizona and one of these, Ganado, has a hospital and a high school. The Navaho workers of these seven stations have been meeting monthly for training and fellowship. Cecil Todechenee of Oljato has already joined in these monthly meetings. Thus we have come to see in this part of the Lord's vineyard that when the new United Presbyterian Church is formed in May 1958, we shall not be saying farewell to former associations but may rather express our greetings to one another in a larger field of service and fellowship.

THE PRESBYTERIAN Church U.S.A. is outstanding in its heritage of Christian work among the Indian Americans. In Southern Arizona among the Pima and Maricopa Indians all the churches now have native pastors because of the vision of the first missionary, who established a school in Phoenix for the training of those Indian pastors. Cook Christian Training School in Phoenix, named for that missionary, now serves as an interdenominational school for all America in the training of Indian Christian leaders.

Following the Lewis and Clark Expedition to explore the Northwest in 1805-07 the Nez Perce Indians of Idaho sent a delegation to St. Louis to plead for missionaries to take them the Book of God. Only one of those Indians lived to take hope back to his tribe that messengers would be sent. It was the Presbyterians who responded to that appeal and sent the first missionaries about 1840. Consequently there were many of the Nez Perce Indians already Christians when the white settlers reached that frontier.

In a similar way Presbyterian missionaries were early among the Sioux Indians and sowed the seed without any apparent harvest. Then the missionaries had to flee for their lives when there was an uprising of the Indians to drive out the white settlers. The Indians were defeated and the Sioux chiefs with their warriors were imprisoned in stockades. The missionaries returned and preached Christ to them in the stockades. Providentially this was the time of a great revival in America, 1857, and the power of that spiritual awakening was manifest in the work of those missionaries so that many of the Sioux chiefs became Christians.

Both Churches are proud of a great heritage in foreign missionary enterprises as well as in all America, so let us rejoice to greet one another in the new Church in which we shall share in work for the Lord on a world wide scale.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

1872 Assembly: "The great demand for female labourers . . . requires that the women of the . . . Church take a deeper interest in this important department of the foreign work."

CULLED FROM LETTERS

Mansura, Egypt

The first flowers from the garden are making a bright color—calendulas, African daisies, pansies, and soon there will be asters blooming. My delphiniums are set out in beds now (Jan. 21) and I hope they start blooming before the last of April.

In spite of her first task, Arabic lessons, Eleanor Gersiek has managed to look after our newly organized work among the children. The classes correspond to "Light Bearers" at home. She trains the teachers and looks after the handwork. Tomorrow we hope to have her teachers in for a workshop and meeting.

Frances Patton

Addis Ababa, Ethiopia

The year in Addis Ababa was filled with joys and blessings from the Lord, seeing fruit in the lives of many of our girls. A group of 17 of our older girls in the school and several teachers attended a Girls' Conference in Bushoftu, a town about 40 miles away. As our girls fellowshipped with girls from other schools, and as they listened to the teaching of the Word of God, they found rich blessings for their own lives. One was conscious that God's Spirit had been working in many hearts.

Last September I moved to Maji for the opening of school and the work is most encouraging here. The enrollment is about 125 and from this group we pray the Lord will call out some to Himself. There are a large number who come daily to the clinic. We rejoice that many from the Teshena and Tirma tribes are coming for treatment. However, we have a great burden on our hearts for these people because there is no witness among their tribes. Will you pray with us that God will raise up messengers who know their languages and who will feel the call of the Lord to go and teach them the Way of Life?

Ruth E. McCreery

Obel, Upper Nile, the Sudan

There are many flies and mosquitoes here, and many of their companions—dysentery and malaria. Malaria treatment is almost a routine for fevers. But one of the most frustrating things, medically, is the extremely limited diet the people have. Their main and almost only food is *durra*, a millet grain. There are many cows, goats, and sheep, but a fresh cow that gives two quarts of milk a day is a heavy milker, and the meat is used only when the cow dies, or is sacrificed to spirits. Cattle are mainly a means of barter and a sign of wealth, and are therefore almost sacred. There is almost no meat, no milk, fish occasionally, and virtually no eggs, fresh fruit, or vegetables for mothers-to-be. Yet, though the dietary deficiency is serious, it is nothing compared to the deficiencies which these suffer who do not know the Lord Jesus. Pray for them.

Doris (Mrs. Talmage) Wilson

Khartoum, the Sudan

Much of the joy that comes from doing literature work is in the knowledge that the written page communicates the Good News of "God with us." A Sudanese young man of the Nuba Mountain area came to our reading room one evening hoping he might find something he could read. He spoke broken Arabic and knew a little English, but he could read neither. After he had tried some of our tribal vernacular portions in vain, I hit upon a Scripture portion in the Nirere dialect. His face lit up and with a happy grin he declared, "I can

read it." He sat down and read, and a night or two later, he brought the five cents that would buy it. We pray that this may be the experience of many in these days when most are hungry for knowledge of one kind or another.

E. Verna Pillow

Pathankot, India

Our work here is mainly among non-Christians, as the Christian community out in the villages is comparatively small. Our one lone village pastor, Padre Nasim Alam, has to cover long distances as he ministers to the scattered small groups of Christians here and there. He was converted in his late teens and later married a Christian girl with a grade school education. They have a happy family of eight nice children. I am sure they do not always have enough to eat, for the village people who support the pastor are poor themselves, but Nasim's family never complains and all the members work together wonderfully. Padre Nasim is a hard worker and faithfully goes to the Christians and also embraces every opportunity to witness to the many non-Christians he meets day by day. He spends much time with the *Chamars* whom he and Dr. John H. Stewart worked among so persistently for years. They seem very near the Kingdom, but are prone to look at the weaknesses of the village Christians rather than to the wonderful Savior of the world.

Vivian L. Trimble

Fayoum, Egypt

It is good to hear the Bible teachers tell of one who says that she gathers her children about her each evening so that before they sleep they may sing the Gospel songs we have taught them; of another who brought a girl who works for her to our Girls' Club so that she might be taught to read and find fellowship, as she herself had done in years past; of others who have requested Bibles, and are faithfully reading them and learning from the Word; of those whose hearts are open to receive the Word and who hear it with joy and gladness. We claim God's promise that His Word will not return unto Him void, as these faithful workers sow the seed from day to day.

Rachel Tracy Seiver

HISTORY OF THEOLOGICAL EDUCATION

(*Continued from Page* 460)

of the two seminaries, that Dr. Albert H. Baldinger and Dr. Clarence J. Williamson were brought to the faculty to replace Dr. Montgomery and Dr. McGill.

Dr. George A. Long, pastor of the Homewood United Presbyterian Church and for many years a member of the Seminary board, was called to the presidency of the Seminary in 1942. He set for himself three goals: the rebuilding of the faculty, all but one of whom were to retire on age during his administration; the building of the student body, greatly depleted especially during the war years; and the relocation and rebuilding of the Seminary plant. In all these ventures he has had preeminent success. An exceptionally fine faculty, well integrated and well balanced, gives the Seminary status in the theological world.

The student body has increased from an average attendance of about 50 to an average attendance well over 200 and for the first time in many years there is hope that the urgent demands of the denomination for men can begin to be answered. With the splendid gift of the Mason property on Highland Avenue by the heirs of H. Lee Mason, Jr., and the warm response of the whole denomination to the increasing needs of the Seminary, a new and beautiful plant has been made possible. Good roots, deeply planted and carefully nourished, are bringing forth their fruit.

Negro Missions

MRS. H. ANDREW BRUDER, Secretary
1000 Ridge Ave., Coraopolis, Pa.

1886 Assembly: "Especially is it requested that the . . . Ladies' Missionary Societies make this cause (the work of the Board of Freedmen's Missions) a prominent object of their liberal benefactions."

TRAINING FOR SERVICE

"Neither think that the Lord hath not work for thee to do.
He will make room for thy steps, and put a work in thy hands;
He is training thee that thou mayest fulfill it."

Rowland Williams

TRAINING! To bear the best fruit, the vine must be pruned and trained along the arbor toward the sun. The pianist, in order to present a finished concert, must spend hours of tedious practice in his training. And so it is for most of us, if we would use to the fullest the talents which God has given to us.

Life is our school; each experience should fit us better to serve wherever we have been placed to work. We are being trained each day for service in His Kingdom.

The history of our Church as a denomination evidences this fact of training. As our mission to the Negroes was started immediately after the close of the Civil War, schools were opened that "the freedmen" might have the opportunity for an education. As the counties have been able to undertake this for themselves, our Church has continued the Bible teaching and religious instruction in these areas.

Some of you have written of your concern about these endeavors now that we are to unite with the Presbyterian Church in the U.S.A. Present plans are that the work will go on in each field as usual, with no major changes at the moment.

Do continue your support in gifts of money, used clothing, books, and, above all else, prayer, that these whom we are helping to train may be able to face courageously the problems in their communities.

Specific needs at this time are for used clothing at Henderson, N. C., books at Prairie for the school library, and used clothing there too. This season has been colder in those areas than for years and the supply of used clothing has kept some of the children in school.

Knoxville College is an outstanding example of our Church's belief in training for life's work. Our support is needed for new buildings (dormitories) and further improvements that the school may hold its place in the Association of Secondary Schools and Colleges. Dr. James Colston, president, is ready with information for anyone who would invest in life training at the college level.

This is part of the work that has been put in our hands, the work that the Lord has for us to do. Through the years He has been training us that it might be done. He has given us hearts that care for others and minds that have a concern for their well-being. What a challenge He gives to us to continue our work in the churches, schools, and hospital in the Southland!

Christian love has no eyes, but it can see a world in need;
It has no hands, but it can reach out to our brother's supplication;
It has no feet, but it can cross the barriers of class and creed and color.

Cyril Hicks

Temperance and Social Education

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

1951 Assembly: "That the General Assembly request the Department of Temperance and Reform of the WGMS to conduct a church-wide Temperance program . . . and that the General Assembly appoint a committee to assist the Department."

WHAT OF THE FUTURE?

In these "latter days" before the formal consummation of union, it would seem well to set forth some ideas concerning our Church's activity in the future in the area of temperance and social education.

On Jan. 29 and 30 our Committee of Directors for the Temperance and Social Education Department of our denomination met in joint session with its counterpart in the Presbyterian U.S.A. Church, namely the Counseling Committee on Social Education and Action, at our Pittsburgh-Xenia Seminary in Pittsburgh, Pa. We hereby express gratitude for the contribution of the Seminary as joint host with our Committee, through the welcoming words of President Addison Leitch, the personally conducted tour of the campus by Vice President James Vorhis, and the lovely tea prepared and served by Miss Lydia Steele and her assistants for our Committees and the Seminary faculty.

It is significant to note first that the deep sense of Christian fellowship and togetherness felt during these get-acquainted periods, as well as during the hours of working and praying together in His Name, were a rich experience and continue as a happy memory, and an earnest of worth while things to come.

During the work sessions we sought to become better acquainted as individuals and as Departments of work, so that each might have a better understanding and appreciation of the other. By way of background we reviewed the history of each Department and studied the philosophy of our relationship to other Boards of the Church.

It must be frankly faced that our history of organized activity in the field of social education and action is a very short one compared to the many years of experience and activity on the part of the U.S.A. Church. Therefore, as the two groups unite, we stand to benefit greatly from their broad and extensive experience in many different social areas, while at the same time making a contribution in the field of temperance which has been, and is, our main thrust.

ESPECIALLY in the area of race relations shall we benefit. With many U.S.A. churches located in the South, their Department has recently come to grips with this whole problem of desegregation in an agonizing way. There has been, and is, a tremendous soul-searching and anguish in these congregations, and on the part of the leaders responsible for this area of work.

The last General Assembly of the U.S.A. Church, recognizing "the moral crisis in human rights and believing that racial segregation is a problem of such magnitude and urgency that it takes precedence over other social issues in American life today," gave the following mandate to its Department of Social Education and Action:

(1) to undertake suitable studies and surveys to discover the extent to which racial integration has been achieved in the church and in its agencies and institutions,

(2) to develop a comprehensive, effective, unified program for the whole church to achieve a NONSEGREGATED CHURCH AND A NONSEGREGATED SOCIETY,

(3) to report to the next General Assembly.

(*Continued on Page* 506)

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.
Phone AT 1-3818

1951 Assembly: "Attendant to this has been a program of missionary education which has seldom been equaled in effectiveness in this or any denomination."

IN THE COMING MONTHS

1959 Programs

On May 28, 1958, a new Church comes into being—the United Presbyterian Church in the U.S.A. Women's organizations of the uniting Churches will continue to function separately, just as they are, till January 1959. At that time we shall begin to use the same program materials, in the preparation of which women of both Churches have had a part. We hope some items will be ready for sale at the WGMS Convention in Pittsburgh, May 26 and 27. Watch this page for announcements and description of new program material, its price, and where to order.

Closing the Literature Office

We want to end general sales from our office at the time of General Assembly in 1958. We are producing no new material—that will naturally be a function of the new Church. To help clear our shelves we are offering material at bargain prices during April and May. Check the list below and order items you do not have in your files.

Thank Offering

Thank Offering material is an exception to the above—it *will be* distributed from our office this year. Lists of available material will be sent during the summer to society Thank Offering Secretaries as usual.

1958 Programs

There is no supplementary material for historical topics for May and June except articles that will be appearing in *The United Presbyterian.*

MAY—See suggestions in the March issue of MISSIONARY HORIZONS, page 441.

JUNE—*The Changing WGMS—Yesterday.* If your society is an old one your members might enjoy hearing excerpts from the minutes of early days, or you might choose some women to re-enact an early meeting, getting information from the minute book.

If your society is a newer one and does not have a "history," have one or two women give highlights from the history of the WGMS. This could be done in dialogue fashion—the two talking it over together.

Today—The May and June issues of MISSIONARY HORIZONS will contain the reports for 1957 which would be useful in developing this topic.

Tomorrow—Plans for a new women's organization for the United Presbyterian Church in the U.S.A. are in the making. These plans will have to be approved by General Assembly and the Conventions of the women of the two uniting Churches before they can be announced but some things will be known by the time of your meeting. Keep your eyes and ears open for *facts*, not hearsay, and use them in this meeting. You might use a radio newscasting technique. Flash! There will be an organization for women in the new Church. Flash! There will be a new magazine, etc.

Literature Sale

Leaflets listed below may be purchased at 12 for 10¢ as long as they last—all of one kind or assorted.

EGYPT—*Agricultural Projects; Children of Egypt; The Ibis; Luxor Girls' Boarding School; Religions of Egypt; Tanta Girls' Boarding School; Tanta Hospital.*

INDIA-PAKISTAN — *Cooperation among Christian Groups; Hajipur School (Sialkot); Sialkot Hospital; You, Too, Can Learn to Read.*

SUDAN—*Children's Home at Khartoum North; Literacy, the Door to Bible Reading; Mission Schools in the North Sudan.*

ETHIOPIA—*Annie Campbell George Girls' School;* assorted stories.

U.S.A.—*Jane Cook Hospital; Miller's Ferry Mission.*

Booklets—*Epic of Egypt,* 15¢; *Witnessing in the Punjab,* 25¢; both, 35¢

Play—*A Shopping Trip* (finance), 3 copies for 10¢

Stewardship

These leaflets are not on sale but, if you want them for use next fall, please order them now.

Clear Answers to Honest Questions, 1¢. All others listed are 2¢ each. *Jesus Talked about It; Surprise* (family); *ABC* (Teens); *Don't Miss the Point; My Money; See for Yourself; Thanksgiving or Merchandising; The Tithe; Window on the World; Teen Agers Are Members Too; Your Wallet* (Teen); *We Give Thee but Thine Own* (Junior).

Organizational Helps

We are not planning to reorder organizational helps. If there is anything you need we would suggest that you order it soon.

TEMPERANCE AND SOCIAL EDUCATION

(*Continued from Page* 504)

Since we are now acting jointly in all major undertakings, there was much discussion concerning the implementation of this "large order." A special committee composed of some 18 or 20 members from both denominations was authorized, together with the special services of one staff member (U.S.A.)

The very serious question of atomic tests and disarmament came in for a great deal of discussion especially because of the decision to make this the subject of a pronouncement at the forthcoming General Assembly. In regard to other pronouncements, it was decided to reaffirm previous statements such as the recent strong statements by both denominations on alcohol and race relations.

Other current issues which have been under study by the U.S.A. Church are industrial relations, responsible government, conservation, the church and public schools, and freedom. As we branch out in the study of all these other social issues, it is to be hoped that we shall never lose our interest in, and concern for, the alcohol problem.

For a number of years the U.S.A. Department of Social Education and Action has published a very excellent monthly journal entitled *Social Progress*—which has played a significant role in the life of the Presbyterian Church. Beginning next fall this journal is to be renamed and revamped, and to have every third issue enlarged to include a special section on a specific social issue. This will be a new service for us and should prove very helpful.

If we were to define social education very simply we could say it is the application of the Gospel of Jesus Christ to all human relationships. It is the effort to put Christ into the affairs of men and nations, realizing that Christ reveals not only a saving way of life for individuals, but guiding principles for society.

In the days that are to come may we never forget that social education is not only an essential phase of the total Christian educational process, but that it has a close and vital relationship to the central mission of the church which is *evangelism.*

TRIBUTES

Miss Margaret Danver

The death of Miss Margaret Danver, for many years the loved and efficient treasurer of the Evening Missionary Society of the Eleventh United Presbyterian Church of the North Side, Pittsburgh, has brought a great loss not only to the society, but to all who knew her.

We realize that we have lost a sincere Christian from our midst, and a true friend to all of us. What a wonderful treasurer she was, and how we appreciated her ability, her faithfulness, and her kindness!

"We shall meet, but we shall miss her.
There will be one vacant chair."

But we rejoice in her immortality and in her freedom from earthly woes. She "being dead yet speaketh."

Margaret Danver will always live in our memories.

The Evening Missionary Society
Mary E. McAnlis, Committee

Mrs. Agnes Rogers

Mrs. Agnes Rogers was an honored member of the First United Presbyterian Church of Wichita, Kan.

She was a faithful member of our church and women's organizations and was also actively interested in the work of the WCTU. Staunch in her Christian convictions, she was ever ready to take a stand for what she thought was right.

Her unusual sense of humor helped her to retain a youthful outlook on life and made her an interesting person to know.

As a young woman Mrs. Rogers was a school teacher and retained her interest in others and in civic affairs all during her long and useful life. She was ninety-eight years of age when called to her heavenly home.

The members of the Women's Missionary Society wish to pay loving tribute to her memory.

Committee

Mrs. A. P. McCurdy

The Women's Missionary and Church Service Society of the Mt. Nebo United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. A. Parker McCurdy who passed away Sept. 5, 1957.

Volumes could be written about this lovely woman. We will say that she was wise and understanding beyond ordinary bounds. Her inward goodness and her outward charm spoke to all of her love of God. This was reflected in an active Christian life in the community, in the church, and in the various missionary groups she served so superbly.

We have lost a wonderful friend but we rejoice that she is now with many of her loved ones and with her Lord.

The Committee

Mrs. Luella Horner

The members of the Women's Missionary Society of Fairmount Park United Presbyterian Church of Canton, Ohio, wish to pay loving tribute to the memory of Mrs. Luella Horner, who was a devoted member of our Society for many years.

We extend our sympathy to her brother and also to her blind husband, to whom she ministered faithfully until God called her to her eternal rest the evening of Aug. 18, 1957.

Committee
N. M.

Mrs. J. T. Lowry

The Women's Guild of the East Palestine, Ohio, United Presbyterian Church wishes to pay loving tribute to Mrs. J. T. Lowry, a life member and faithful worker in the Church, who passed away Nov. 15, 1957.

Mrs. Lowry (Miss Marie Freed) had been a short term missionary in Egypt.

Mrs. Lowry never lost her missionary zeal throughout her life. It was a custom of her life never to let a day pass without doing something for her Lord.

She is sorely missed by her many friends throughout the United Presbyterian Church.

Women's Guild

Mary Jane Adams

The members of the Ardara United Presbyterian Church and the Women's Missionary Society wish to pay loving tribute to the memory of Mrs. Mary Jane Kinnel Adams who was called to her heavenly home Dec. 26, 1957.

Mrs. Adams loved the house of the Lord and served in the church activities as long as her health permitted. She was a member of the church for over 23 years, and the missionary society where she formerly served as treasurer.

To her husband Walter and sons, Jack, Louis, Paul, Albert, and Ralph we extend sympathy and commend them to the solace of our Lord and Master.

The Committee

Mrs. Martha J. Orth

The Women's Missionary Society of the Roney's Point United Presbyterian Church wishes to pay tribute to the memory of Mrs. Martha J. Orth who passed away Nov. 9, 1957.

She was a devoted and faithful member.

She will be remembered for her interest which was proven by her many gifts, both spiritually and materially.

We extend our sincere sympathy to her family.

The Committee

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5529 W. 13th St., Topeka, Kan
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21611 W. Ten Mile Rd., Detroit 41, Mich.
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Lundquist, Miss Glendine, R.N., Supervisor—Frenchburg, Ky
Brooks, Mrs. Emma, Dietitian—Frenchburg, Ky.
Johnson, Miss Joan, Office—Frenchburg, Ky.
McMurray, Miss Cecile, P.N.—Frenchburg, Ky.
McMurray, Mr. and Mrs. John—Frenchburg, Ky.
Murdock, Miss Dorothy, R.N.—Frenchburg, Ky.
Muse, Miss Susie, P.N.—Frenchburg, Ky
Olson, Miss Bernice, Technician—Frenchburg, Ky.
Phelps, Mrs. Berna, L.P.N.—Frenchburg, Ky
Pollock, Mrs. Nessie, R.N.—Frenchburg, Ky.

Jubilee Hospital

Adams, Mrs. Eva J., R.N., Supt.—Henderson, N. C.
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*On leave of absence for school term 1957-58.
**On leave of absence first semester, school term 1957-58.

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% American Mission should be added to each foreign address

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Ammon, Rev. and Mrs. Eugene H., 1953—Assiut
Armstrong, Mrs. Helen R., 1957—Box 1422, Cairo
Bailey, Dr. and Mrs. Ewing M., 1926—3 Sharia El Mahalla, Heliopolis
Bailey, Rev. and Mrs. Kenneth E., 1955—Box 1422, Cairo
Baker, Mrs. Sara E., 1950—Assiut
Brownlee, Miss Helen R., R.N., 1931—Assiut
Clark, Dr. and Mrs. Roy, 1955—Box 65, Tanta
Cooke, Miss Mildred M., R.N., 1954—Assiut
Dawson, Miss Mary Frances, LL.D., 1922—198 Sharia Ramses, Cairo
Dunlap, Mrs. Ada A., 1924—Assiut
Dye, Miss Marjorie J., 1951—Literacy House, Minia
Finney, Miss Davida M., Litt.D., 1915—Literacy House, Minia
Finney, Miss Lois M., 1953—198 Sharia Ramses, Cairo
French, Miss Elsie M., LL.D., 1909—Box 1422, Cairo
Gerrish, Miss Eleanor L., 1955—Mansura
Gibson, Rev. Richard, 1955—Assiut
Glass, Miss Martha C., 1921—Luxor
Grether, Miss Eulalia D., 1929—Box 1422, Cairo
Grimes, Miss Alice M., 1924—Box 1422, Cairo
Jacobsen, Miss L. Katherine, 1954—Box 1422, Cairo
Jamison, Dr. and Mrs. Paul W., 1946—Box 65, Tanta
Kingan, Miss Lois D., 1926—Benha
Kraft, Dr. and Mrs. Norman A., 1949—Assiut
Markley, Miss Mary L., 1954—Assiut
McClellan, Miss Beatrice H., 1948—Luxor
McCreery, Mr. Everett W., 1930—Assiut
McFarland, Miss M. Evelyn, 1919—198 Sharia Ramses, Cairo
McGill, Rev. and Mrs. W. A., 1937—Box 1422, Cairo
McLaughlin, Dr. and Mrs. R. T., 1918—Fayoum
Meloy, Miss Sarah B., Litt.D., 1923—198 Sharia Ramses, Cairo
*Morrison, Rev. and Mrs. George E., 1950—Luxor
Nolin, Rev. and Mrs. Kenneth, 1955—Cairo
Noordewier, Miss Helen J., 1921—Beni Suef
Patterson, Miss Venna R., 1924—Alexandria
Patton, Miss Frances M., 1922—Mansura
Quick, Rev. and Mrs. Bernard E., 1954—Minia
Roy, Miss Martha A., 1938—198 Sharia Ramses, Cairo
Selver, Mrs. Rachel T., 1925—Fayoum
Skellie, Dr. and Mrs. Walter J., 1924—Assiut
Squires, Miss Norma Lee, 1954—Tanta
Sutton, Miss Inez M., 1949—Luxor
Taft, Miss Marie F., 1925—Assiut
Thompson, Dr. and Mrs. John A., 1948—Box 1422, Cairo
Thompson, Miss Mary C., 1939—Tanta
Thompson, Miss Mary L., LL.D., 1917—Assiut
Turnbull, Mr. and Mrs. Robert M., 1950—Assiut
Walker, Miss Helen M., 1930—Assiut
Watkins, Rev. and Mrs. C. B., 1944—37 Rue Sidi Mitwally, Alexandria
Wright, Miss Laura B., 1921—Minia

On Furlough

Lorimer, Rev. and Mrs. John G., 1952—Kennedy Apts., 47 Claremont Ave., New York 27, N. Y.
Martin, Miss Helen J., Ped.D., 1915—608 North Ave., Pittsburgh 21, Pa.
McClanahan, Rev. and Mrs. Paul H., 1947—5342 Keeport Dr., Apt. #2, Pittsburgh 36, Pa.
Nolin, Miss Ruth L., 1955—616 N. Highland Ave., Pittsburgh 6, Pa.
Tedford, Miss Alberta A., R.N., 1947—1414 E. 59th St., Room 602, Chicago 37, Ill.
Wilson, Miss Elizabeth M., 1932—Lewis, Iowa
**Work, Miss Margaret A., 1924—E. Platte Ave., Fort Morgan, Colo.

Special Term

Aigner, Miss Wanda, 1956—Cairo
Anthony, Miss Lillian D., 1956—Assiut
Bender, Miss Elsie L., 1955—Cairo
Burns, Mrs. Iola, 1955—Cairo
Carnahan, Miss Pauline L., 1957—Assiut
Cushman, Miss Dorothy H., 1955—Cairo
Dice, Miss Helen I., 1957—Tanta
Dillon, Miss Lela, 1954—Assiut
Edie, Miss Evelyn C., 1955—Cairo
Edson, Miss Jessie E., 1955—Cairo
Fowler, Mrs. Jessie A., 1955—Assiut
Galloway, Miss Helen B., R.N., 1954—Assiut
Galloway, Miss Neva J., 1954—Cairo
Grohman, Miss Margaret D., 1956—Tanta
Hesselink, Miss Alice, 1956—Assiut
Jaspers, Miss Marjorie, 1956—Alexandria
Luebben, Miss June J., 1957—Cairo
Martin, Miss Jacqueline, 1955—Alexandria
Mason, Mrs. Ilma M., 1955—Cairo
McClymonds, Miss Elsie M., 1955—Assiut
McCollom, Miss Dhyan, 1957—Cairo
McConkey, Miss Eunice, R.N., 1955—Box 65, Tanta
McLaughlin, Miss Mary R., R.N., 1955—Assiut
Meloy, Mr. and Mrs. George, 1955—Alexandria
Murdock, Miss Joan, R.N., 1955—Alexandria
Osuna, Mr. James D., 1957—Assiut
Pierce, Miss Rachel E., 1957—Assiut
Reed, Mrs. Fay, 1941—Assiut
Reed, Mr. John M., 1956—Assiut
Sisley, Mr. and Mrs. J. Robert, 1957—Alexandria
Soule, Miss Lucy J., 1952—Alexandria
Stultz, Miss Jean E., 1955—Box 65, Tanta
Wagner, Miss Donna Lee, 1956—Cairo
Wright, Miss Dorothy E., 1956—Box 65, Tanta
Yeckel, Mrs. Pearl M., R.N., 1955—Box 65, Tanta

Under Appointment

Sherriff, Miss Edna, 1920 (reappointment 1958)—204 E. Franklin St., Indianola, Iowa

Under Appointment—Special Term

Bernd, Miss Amelia M., 1957—707 Highland Ave., New Castle, Pa.
Newcomb, Miss Joan E., 1958—5527 Malcolm St., Philadelphia 43, Pa.

PUNJAB, PAKISTAN

Allison, Miss M. Marie, 1952—Sialkot City
Alter, Rev. and Mrs. Joseph C., 1922—Lyallpur
Ballantyne, Miss Margaret E., 1941—Sangla Hill
Black, Miss R. Jean, 1921—Pasrur
Brown, Dr. and Mrs. J. D., 1956—Gujranwala
Brown, Dr. and Mrs. O. A., 1951—Taxila
Brownlee, Miss Theresa I., 1922—Sialkot City
Campbell, Miss Audrey C., 1953—128 Burton Road, Rawalpindi
Carithers, Miss Florence M., R.N., 1953—Taxila
Cash, Miss Marie E., R.N., 1926—Pasrur
Christy, Dr. and Mrs. Norval E., 1947—Taxila
Christy, Dr. and Mrs. W. C., 1938—Gujranwala
Drake, Miss Edith M., 1947—Sheikhupura
Foster, Dr. and Mrs. Robert A., 1923—Sialkot City
Gittings, Mr. and Mrs. James A., 1957—Gujranwala
Glassman, Rev. and Mrs. E. H., 1947—Gujar Khan
Green, Miss Florence, 1957—128 Burton Rd., Rawalpindi
Hamm, Dr. and Mrs. Orval L., 1953—Sialkot City
Hartig, Miss Evva P., R.N.A., 1924—Jhelum
Hewitt, Miss Eva M., 1930—Pasrur
Hill, Miss Alice G., 1938—Sargodha
Hunsberger, Miss Reba C., M.D., 1921—Taxila
Lewis, Miss Barbara A., 1953—% Kinnaird College, Lahore
Lincoln, Miss M. Frances, R.N., 1920—Sargodha
Lotze, Mr. and Mrs. Irvin G., 1948—Gujranwala
McBane, Rev. and Mrs. C. Emerson, 1946—Gujranwala
McCurry, Rev. and Mrs. Don M., Jr., 1956—Sialkot
McKelvey, Miss Evelyn M., R.N., 1937—Sialkot City
Miller, Rev. and Mrs. Paul A., 1920—Memorial Hospital, Sialkot City
Murdoch, Miss Margaret L., 1924—Lahore
Noble, Rev. and Mrs. Robert E., Jr., 1956—Taxila
Peterson, Miss Marian T., 1920—Gujranwala
Purdy, Miss Gene A., 1954—Sialkot City
Reynolds, Miss Laura, 1924—Sargodha
Scott, Miss Louise E., 1916—Gujranwala
Selby, Rev. and Mrs. G. LeRoy, 1949—Sheikhupura
Stewart, Mr. and Mrs. Charles A., 1917—Gujranwala
Stewart, Dr. and Mrs. R. R., 1916—Rawalpindi
Stock, Rev. and Mrs. Frederick E., 1956—Sargodha
Sutherland, Rev. and Mrs. William, 1918—Taxila
Swenson, Miss H. Janet, 1956—128 Burton Rd., Rawalpindi
Tebbe, Dr. and Mrs. Robert F., 1949—Rawalpindi
Turner, Miss Elizabeth H., R.N., 1947—Sialkot City
Weede, Miss Helen V., 1928—Sangla Hill
*Wilder, Rev. and Mrs. John W., 1954—Rawalpindi

*Associate.
**Leave of absence for family reasons.

On Furlough

Brown, Miss Frances E., 1927
5351 Wingohocking Heights, Philadelphia 44, Pa.
Cathcart, Miss M. Evelyn, Ped.D., 1925
106 S. Fifth St., Marshall, Minn.
Cummings, Dr. and Mrs. J. B., 1923
637 S. Detroit St., Xenia, Ohio
MacLachlan, Miss Laura R., 1938 Atkinson, Neb.
Pulliam, Rev. and Mrs. Paul R., 1953
700 Church St., Indiana, Pa.
White, Miss Josephine L., 1951
235 E. 49th St., New York 17, N.Y.

Special Term

Calderwood, Rev. and Mrs. Donald H., 1956
Gharial Church, Upper Topa, Murree Hills
Cole, Mr. Linden N., 1956 Sialkot
Dye, Dr. and Mrs. David L., 1955 Rawalpindi
James, Miss Eloise L., 1956
Gharial Church, Upper Topa, Murree Hills
McCulloch, Mr. Laurence R., 1955 Rawalpindi
Old, Mr. and Mrs. Kenneth G., 1957 Sialkot
Vos, Miss Helen P., R.N., 1954
United Christian Hospital,
P.O. Forman Christian College, Lahore
Whaley, Mr. Warren J., 1955 Sialkot City

Under Appointment

Lundquist, Miss Glendine, 1932 (reappointment 1958) Jane Cook Hospital, Frenchburg, Ky.

PUNJAB, INDIA

Graham, Miss Vida J., L.H.D., 1922 Pathankot
Lamont, Miss S. Jane, 1928 Pathankot
McCulloch, Rev. and Mrs. Leonard, 1949 Dhariwal
McKelvey, Dr. and Mrs. J. Morgan, 1944 Gurdaspur
Ramsey, Miss Willa M., 1921 Pathankot
*Taylor, Dr. and Mrs. John C., 1955
Landour Community Hospital, Landour, Mussoorie
Trimble, Miss Vivian L., 1921 Pathankot

Special Term

Martin, Miss M. Jean, 1957 Pathankot

THE SUDAN

Anderson, Dr. and Mrs. J. Lowrie, 1924 Malakal
Bode, Miss Mary Anne, 1952 Atbara
#Crandall, Rev. C. Lee, 1949 Akobo, U.N.P.
Deemer, Rev. and Mrs. James R., 1954 Khartoum
Farquhar, Miss Marian I., 1945 Nasir, U.N.P.
Finley, Dr. and Mrs. Leander, 1925 Omdurman
Galloway, Rev. and Mrs. Willard M., 1948
Box 100, Cedaref
#Hoekstra, Rev. and Mrs. Harvey T., 1948
Akobo, U.N.P.
#Hostetter, Rev. and Mrs. Paul E., 1954 Omdurman
#Huisken, Miss Lillian, R.N., 1949 Akobo, U.N.P.
Kenagy, Miss Rosaltha, 1950 Wad Medani
Koehler, Rev. and Mrs. John, 1956 Omdurman
McClellan, Miss Marguerite M., 1926 Wad Medani
McLaughlin, Rev. and Mrs. S. Robb, 1946
Ler, via Adok, White Nile Mail Service, U.N.P.
Meloy, Rev. and Mrs. Robert H., 1945
Box 77, Omdurman
Peters, Mr. and Mrs. Harold R. C., 1955 Malakal
Phillips, Rev. and Mrs. W. H., 1948 El Obeid
Pillow, Miss E. Verna, 1930 Khartoum
Rankin, Miss Dorothy L., 1946
Doleib Hill, via Malakal
Roode, Dr. and Mrs. Albert G., 1946
Pibor, via Akobo, U.N.P.
Roy, Rev. and Mrs. A. Mac, 1942 Malakal
#Sarr, Miss Roxanna, R.N., 1956 Omdurman
#Schulteman, Miss Arlene, R.N., 1954 Nasir, U.N.P.
Smith, Miss Mary K., M.D., 1944 Nasir, U.N.P.
Stewart, Miss Evelyn, 1952 Omdurman
#Swart, Rev. and Mrs. Robert, 1948
Pibor, via Akobo, U.N.P.
Tetley, Miss Helen G., 1951 Doleib Hill via Malakal
Thompson, Mr. and Mrs. Milton H., 1950
Obel via Malakal
Tower, Mr. and Mrs. Gordon M., 1957 Omdurman
Vandevort, Miss Eleanor C., 1949
Ler via Adok, U.N.P., White Nile Mail Service

#Reformed Church in America.

Webb, Mr. and Mrs. E. A., 1946 Box 900, Khartoum
West, Dr. and Mrs. James A. T., 1953
Ler, via Adok, White Nile Mail Service, U.N.P.
Wilson, Rev. and Mrs. Alexander C., 1951 Omdurman
Wilson, Miss Ruth E., 1951 Cedaref
Wilson, Rev. and Mrs. Talmage, 1955
Obel via Malakal

On Furlough

Adair, Rev. and Mrs. W. B., 1946
55 Elizabeth Ave., Hartford 5, Conn.
Anderson, Rev. and Mrs. W. B., 1951
700 Highland Ave., Pittsburgh 6, Pa.
#Crandall, Mrs. C. Lee, 1949
% R.C.A., 156 Fifth Ave., New York 10, N. Y.
Gordon, Dr. and Mrs. Robert G., 1946
521 Netherwood Rd., Upper Darby, Pa.
Jordan, Mr. and Mrs. Charles, 1947
167 Hallock St., Pittsburgh 11, Pa.
#Kats, Miss Wilma, 1946 Hickman, Neb.
Matthews, Miss Aleta J., 1947 Norton, Kan.
Pollock, Mr. and Mrs. Edward O., 1946
236 N. Central Ave., Canonsburg, Pa.
Shields, Dr. and Mrs. R. F., 1917
401 W. Chelten Ave., Philadelphia 44, Pa.
#Sikkema, Mr. and Mrs. LaVerne, 1948
Rt. 2, Snyder Hill Rd., Ithaca, N. Y.
Turk, Miss Frances, R.N., 1921
823 E. Hutchison St., Pittsburgh 18, Pa.
Walker, Rev. and Mrs. Harold T., 1946
Payne Miss. Apts., Alexander St., Princeton, N.J.

Under Appointment

Creswell, Rev. and Mrs. Andrew W., 1956
Kennedy School of Missions, Hartford, Conn.
Rowe, Mr. and Mrs. J. Otis, 1958
Sharrott Road, North Lima, Ohio

Special Term

Banuat, Miss Marjorie A., 1956 Omdurman
Billica, Rev. and Mrs. Willard C., 1955 Malakal
Campbell, Miss Mary Jane, 1957 Atbara
Carlson, Mr. Edwin C., 1956 Omdurman
Kelker, Miss Audrey H., 1955 Khartoum North
Nichol, Mr. Gerald, 1956 Omdurman
Parr, Mr. and Mrs. Monte E., 1955
Pibor, via Akobo, U.N.P.
Turner, Miss A. Katie, 1955 Khartoum

ETHIOPIA

Blair, Miss Isabel, 1922
(Chimeera) address Box 1111, Addis Ababa
Ens, Miss Anna H., 1956 Box 1111, Addis Ababa
Faught, Miss Marjorie, R.N., 1953
(Mail) address Addis Ababa
Fisher, Rev. and Mrs. Milton C., 1954
Box 1111, Addis Ababa
Hanna, Mr. and Mrs. Donald E., 1956
Box 1111, Addis Ababa
Harper, Miss Mary Nell, R.N., 1948 Sayo, Dembi Dollo
Haspels, Rev. and Mrs. C. M., 1947
(Chimeera) address Addis Ababa
Keefer, Mr. and Mrs. James B., 1955 Pokwo, Gambela
Kurtz, Rev. and Mrs. Harold, 1955
(Mail) address Addis Ababa
Lusted, Miss Merle, R.N., 1955 Pokwo, Gambela
McClure, Dr. and Mrs. W. D., 1934 Pokwo, Gambela
McCreery, Miss Ruth E., 1950
(Mail) address Addis Ababa
Nichol, Miss Ruth M., 1933 Box 1111, Addis Ababa
Reimer, Rev. and Mrs. Niles, 1955 Pokwo, Gambela
Russell, Mr. and Mrs. Fred, 1920 Addis Ababa
Russell, Rev. and Mrs. Murray, 1952
Sayo, Dembi Dollo
Strong, Rev. and Mrs. Albert C., 1957
Box 1111, Addis Ababa
Vandevort, Rev. and Mrs. Malcolm S., 1955
Sayo, Dembi Dollo
Walker, Mrs. Ruth L., 1923 Box 1111, Addis Ababa
Yilek, Miss Joan E., 1948 Pokwo, Gambela

On Furlough

Halewood, Miss Eileen, R.N., 1947
% Miss I. Bondwood, Penshurst, 31 Mulgrave Ave., Ashton-on-Ribble, Preston, Lancashire, England
Knierieman, Miss Norma H., R.N., 1953
5437 Euclid Ave., Philadelphia 31, Pa.
McGeary, Miss Hazel J., 1946
1111 Jackson Ave., Takoma Park, Md.

Special Term

Anderson, Miss Lois R., 1954—Box 1111, Addis Ababa
Irwin, Miss B. Ferne, 1956—Box 1111, Addis Ababa
Miller, Dr. Andrew C. N., 1955—(Chimeora) address Addis Ababa
Rohm, Dr. and Mrs. Walter E., 1955—Sayo, Dambi Dollo

Under Appointment

Smith, Rev. and Mrs. Jack E., 1957—919 Peralta Terrace, Sharp Park, Calif.

Under Appointment—Special Term

Kleinn, Miss Gerda K., 1957 (nurse)—Germany
Schaeffer, Mr. and Mrs. Russell A., 1957—1500 Broadway, Apt. 5, Bellingham, Wash.

FOREIGN SECRETARY, BOARD OF FOREIGN MISSIONS

Reed, Dr. and Mrs. Glenn P.—401 W. Chelten Ave., Philadelphia 44, Pa.

RETIRED FROM ACTIVE SERVICE, EGYPT

Acheson, Dr. and Mrs. J. W., 1913—2792 Hudson Dr., Cuyahoga Falls, Ohio
Coventry, Mrs. Mary K., 1908—Presbyterian Manor, Newton, Kan.
Elder, Dr. and Mrs. E. E., 1915—5450 Wissahickon Ave., Philadelphia 44, Pa.
Finney, Miss Minnehaha, 1894—121 N. 7th St., Sterling, Kan.
Gilmor, Dr. and Mrs. W. P., 1912—West Alexander, Pa.
Hutchison, Dr. and Mrs. H. S., 1921—R.D. 1, Claysville, Pa.
Jamison, Dr. W. B., 1915—227 High St., New Wilmington, Pa.
Lightowler, Miss Lucy, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Mason, Miss Dora B., 1918—"Linwood," Beaver, Pa.
McClanahan, Dr. and Mrs. F. C., 1915—New Wilmington, Pa.
McClanahan, Dr. and Mrs. N. D., 1909—R.D. 3, Monmouth, Ill.
McFeeters, Mr. M. C., 1922—225 N. Mercer St., New Wilmington, Pa.
McGeoch, Dr. and Mrs. H. A., 1920—155 Lakeside Dr., New Concord, Ohio
McMillan, Miss Carol E., 1906—1203 E. Washington St., Washington, Iowa
Nolin, Mr. and Mrs. W. W., 1922—2792 Hudson Dr., Cuyahoga Falls, Ohio
Paden, Miss Marion A., 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Philips, Dr. and Mrs. H. E., 1908—379 Ohio Ave., Rochester, Pa.
Robertson, Miss M. Stella, 1922—Five Shoregate, Crail, Fife, Scotland
Simpson, Mrs. Jane C. Smith, 1922—4332 10th St., St. Petersburg 4, Fla.
Smith, Miss Nellie C., 1911—"Linwood," Beaver, Pa.
Thompson, Dr. and Mrs. F. Scott, 1911—Pelham Court, 6809 Emlen St., Philadelphia 19, Pa.
Walker, Miss Laura B., 1904—306 Penn Ave., Pittsburgh 21, Pa.
Weed, Miss Ethel L., 1919—1114 7th St. N.W., Albuquerque, N. Mex.
Whiteside, Miss Ida, 1913—25 Prospect St., Greenwich, N. Y.
Williamson, Miss Ruth M., 1924—505 S. Main St., Greensburg, Pa.
Wilson, Miss Esther W., 1919—"Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Bennett, Miss Hazel, 1908—856 23rd St., San Diego 2, Calif.
Boyd, Miss M. Lois, 1918—% Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Campbell, Miss Mary J., 1884—United Presbyterian Center, Frenchburg, Ky.
Clements, Dr. and Mrs. E. V., 1912—2205 Audley Ave., New Castle, Pa.
Colvin, Dr. J. H., 1914—Sussex, Wis.
Fahlman, Miss Margaret J., 1913—1029 N.W. Third St., Miami, Fla.
Fleming, Miss Betsy, 1913—6549 Emerald Ave., Chicago 21, Ill.
Gordon, Dr. D. R., 1895—2330 Carroll Park, S., Long Beach, Calif.
Hill, Miss Kate A., 1896—Eldora, Iowa
Jameson, Miss Flora J., 1903—306 Penn Ave., Pittsburgh 21, Pa.
Kyle, Miss Mary, 1904—306 Penn Ave., Pittsburgh 21, Pa.
Logan, Miss Mary E., 1891—325 W. 7th St., Rushville, Ind.
McArthur, Rev. and Mrs. J. A., 1904—814 E. Spring St., Boonville, Mo.
McConnell, Miss Lillian A., 1902—306 Penn Ave., Pittsburgh 21, Pa.
Merriam, Dr. and Mrs. W. H., 1913—208 North "I" St., Monmouth, Ill.
Millson, Mr. and Mrs. C. C., 1920—111 N. 200th St., Seattle 33, Wash.
Milne, Dr. and Mrs. Hugh M., 1922—Scotch Ridge, R.R. #1, Carlisle, Iowa
Picken, Dr. and Mrs. S. C., 1909—420 E. Green St., Winterset, Iowa
Ross, Dr. and Mrs. W. H., 1918—Ewing, Neb.
Stewart, Dr. and Mrs. Harris J., 1911—New Wilmington, Pa.
Wengert, Miss Georga, 1919—Lebo, Kan.

RETIRED—THE SUDAN

Cole, Miss Mary E., 1919—308 W. Garfield St., Clarinda, Iowa
Cole, Miss Una, 1918—319 W. Washington, Clarinda, Iowa
Grove, Miss Elsie E., 1912—21 Caroline Ave., Poughkeepsie, N. Y.
Huffman, Miss Ray., R.N., 1924—5332 Virginia Ave., Kansas City, Mo.
McIntyre, Miss Aulora R., 1911—1203 E. Washington St., Washington, Iowa
Smith, Dr. and Mrs. Paul J., 1911—North Bend, Neb.

RETIRED—ETHIOPIA

Beatty, Miss Ruth C., R.N., 1920—U.P. Children's Home, Mars, Pa.
Pollock, Mrs. Nessie F., R.N., 1942—United Presbyterian Center, Frenchburg, Ky.
West, Mr. and Mrs. Phil R., 1923—2976 Redwood, San Diego, Calif.

WIDOWS OF MISSIONARIES

From Pakistan-India

Alter, Mrs. D. Emmet—Sterling, Kan.
Anderson, Mrs. W. T.—319 Johnston, Philadelphia 44, Pa.
Brown, Mrs. M. M.—912 Park Ave., Tarkio, Mo.
Chambers, Mrs. H. C.—Olds Hall, Daytona Beach, Fla.
Downs, Mrs. Wallace J.—New Wilmington, Pa.
Gordon, Mrs. A. W.—317 Virginia Ave., Havertown, Pa.
Heinrich, Mrs. J. C.—219 Mabrick Ave., Pittsburgh 28, Pa.
Stewart, Mrs. J. H.—Tarkio, Mo.
Whitfield, Mrs. F. A.—1010 W. 1st St., Topeka, Kan.

From Egypt

Buchanan, Mrs. Howard—1129 E. Mar Vista, Whittier, Calif.
Galloway, Mrs. Dalton—25 Seminary Place, New Brunswick, N. J.
Henderson, Mrs. F. D.—"Linwood," Beaver, Pa.
Hickman, Mrs. W. W.—1125 E. Detroit Ave., Monmouth, Ill.
McGeoch, Mrs. Fred S.—Ezel, Ky.
McGill, Mrs. R. G.—119 W. 2nd St., Duluth 4, Minn.
Moore, Mrs. W. T., 1910—311 Jefferson Ave., Wheaton, Ill.
Roy, Mrs. Mark S.—New Concord, Ohio
Russell, Mrs. C. P.—5515 Morris St., Philadelphia 44, Pa.
Thompson, Mrs. A. A.—New Concord, Ohio

From the Sudan

Adair, Mrs. W. J.—415 E. Jackson, Sterling, Kan.
Heasty, Mrs. J. A.—213 E. Main St., Sterling, Kan.
Oyler, Mrs. D. S.—207 Buffalo St., Freeport, Pa.
Sowash, Mrs. George A.—Jackson Nursing Home, Potomac, Hagerstown, Md.

From Ethiopia

Hockman, Mrs. Robert W.—Wheaton College, Wheaton, Ill.
Henry, Mrs. Duncan C.—Ezel, Ky.

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Pittsburgh, Pa.—May 24-27, 1958

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Second Vice President . . . Mrs. James M. Guthrie, 707 W. Nelson St., Marion, Ind.
Secretary . . . Mrs. Grant B. Gibson, 3509 Oakridge Dr., Joplin, Mo.
Treasurer . . . Miss Evlyn W. Fulton, 904 Publication Bldg., Pittsburgh 22, Pa.

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Mrs. J. Laurence Montgomery . . . 1009 S. Trenton Ave., Pittsburgh 21, Pa.
Mrs. William C. Horst . . . 537 McClintock Ave., Pittsburgh 14, Pa.

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PUBLICITY—Mrs. Albert W. Sloan . . . 406 McElheny Dr., Glenshaw, Pa.

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Mrs. Edson D. Eldridge . . . 223 Payne Dr., Pittsburgh 35, Pa.
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MUSIC—Mrs. Francis A. Egan . . . 1120 Hillsview Terrace, Pittsburgh 20, Pa.

PAGEANT—Mrs. A. Reed McCurdy . . . 823 Columbia Ave., Pittsburgh 29, Pa.

SPECIAL SERVICES—Mrs. Frank A. Finlay . . . 93 Harwood St., Pittsburgh 11, Pa.

LITERATURE—Mrs. Edmund S. Beal . . . 291 Summit St., Pittsburgh 2, Pa.

TREASURERS—
Mrs. E. L. Campbell . . . 819 Bellaire Ave., Pittsburgh 26, Pa.
Mrs. Harry V. Eckert . . . 1306 Sigel St., Pittsburgh 12, Pa.

THE TEENS
(*Continued from Page* 494)

THE TEEN TATTLER SAYS "WELCOME" AGAIN TO NEW SOCIETIES ORGANIZED IN 1957

Avalon Teen Society—Mrs. Ralph Kier, sponsor—8 members.
Second Church, New Castle, Dorothy George Teens—Mrs. G. W. Henderson, sponsor—16 members.
Providence, Beverly Day Teen Society—Mrs. Harold Casperson, sponsor—12 members.
White Oak Springs, Ruth Lobaugh Walker Teen Society—Mrs. Helen Kissick, sponsor—10 members.
Covington Teen-Age Circle—Mrs. Cressy J. Hunt, sponsor—18 members.
North Park Teen Girls—Mrs. Irving Grenzebach, Jr., sponsor—8 members.
Claysville, Ken and Rosella Nolin Society—Mrs. R. Hotchkiss, sponsor—12 members.
Second Washington TAMS—Mrs. Raymond F. Jones, sponsor—11 members.
Barberton First Church Teen Society—Mrs. Kenneth MacKenzie, sponsor—30 members.
Oil City Teen Society—Mrs. Ralph Schwabenbauer, sponsor—15 members.
Monmouth, West Side TAMS—Mrs. Kenneth Vaughn, sponsor—10 members.
Queens Village Teen Mission—Mrs. Maybelle Gemmill, sponsor—9 members.
Kenton, Miriam Teen-Age Society—Mrs. Max Newman, sponsor—7 members.
Stilwell Teen-Age Society—Mrs. Taylor Beaver, sponsor—8 members.
Beverly Hills Teen-Age Society—Mrs. Roy E. Grace, sponsor—12 members.
Sherwood, Louise Bullard Teens—Mrs. Marilyn Hearn, sponsor—2 members.
Wilmington, Calvary Teens—Mrs. Halton Cropper, sponsor—16 members.
First Rock Island, Laura McArthur Society—Janet Elberter, sponsor—7 members.
Spirit Lake Teens—Mrs. Frank Venn, sponsor—(membership not given).
Knoxville, Ohio, Teen-Age Society—Mrs. Harold Gray, sponsor—10 members.

Pittsburgh Press Photo

The city of Pittsburgh where the Centennial of the United Presbyterian Church and the 75th Anniversary of the WGMS will be celebrated. The picture shows the "Golden Triangle" at the point where the Allegheny and Monongahela Rivers converge to form the Ohio. In the foreground is the West End bridge. Pittsburgh is preparing to celebrate its own Bicentennial later in 1958.